THE MADRAS

Christian College Magazine.

VOL. XXVII. JUNE, 1910. No. 12.

*PAUL AND HIS ATTITUDE TOWARDS LIFE.**

I Corinthians iv. 3, 4. But with me it is a very small thing that I should be judged of you or of men's judgement; yea, I judge not mine own self. For I know nothing by [or against] myself; yet am I not hereby justified; but he that judgeth me is the Lord.

WHAT fascinates me in these verses is not what they state so much as what they imply, *viz.*, an attitude to life. But in order that what they imply may be thrown into sharp relief it is necessary first to note what they state. We find in these verses three things. They express—(1) Paul's independence of human respect or the judgment of men; (2) a certain hesitancy which he felt in venturing to weigh or judge his own life; (3) his overwhelming sense of the ever present judgment of God; and these three things are so bound together that to consider any one of them apart from the other two would be to do a grievous injustice to the Apostle's attitude to life.

Let us first note each of these thoughts separately. And first of all let us consider *Paul's indifference to or independence of the judgment of men.* The Apostle Paul was a man who was pretty freely criticized. A man of such force and individuality could not but provoke criticism, and in a certain sense I do not suppose that the Apostle would have denied to men their liberty to differ from him and to criticize his work. But wherein they differed from him was their concern, not his. He had learned to rely upon himself and had schooled himself to be independent of the judgment of men.

Now there is a right way and there is a wrong way of being thus independent. There are two ways of being indifferent to what men think of us. There is the way of a natural or acquired callousness and there is the way of a higher and more

* A sermon preached in Beechgrove Church, Aberdeen.

tender sensitiveness, and the one way is wrong, and the other is right. "Men say, what say they, let them say"—in that proud boast that stands over the gateway of Marechal College there is perhaps a touch both of the right and the wrong way of it. A man cannot be for ever going about defending and explaining himself certainly; neither can a man allow himself to be turned aside from the path of duty by a cowardly fear of what the world or even his own choicest friends may think of him; but on the other hand much pride, vanity, and obstinacy may lie behind the proud boast of independence. "I do not care what people think" may easily be the expression of a very reprehensible and very perilous frame of mind. It is not well to go through life in a spirit of bravado. The good esteem of good men is not a thing to be lightly thrown away. We ought to covet the praise of those whose praise is honourable. Nevertheless there comes a time when a man feels that he has his own work to do and *must* do it; that he has his own life to live and *must* live it; that he has his own testimony to bear and *must* utter it. The time may come when a man may have to say to his brother or his dearest friend—"Stand thou on that side, but on this am I!" Only let a man know what he is doing and why he is doing it; let him be fully persuaded in his own mind; let him have a firm conviction based not on pride and obstinacy but on modesty and godly fear; and then he will be entitled to make his own the words of St. Paul, "with me it is a very small thing that I should be judged of you or of any man's judgment."

"With me it is a very small thing that I should be judged of you or of any man's judgment; yea," adds the Apostle, "I judge not mine own self; for I know nothing against myself; yet am I not hereby justified." Here we have one of those subtle and unexpected turns of thought which are so characteristic of the Apostle Paul and so suggestive. Paul not only affirms that no other man can adequately judge him, estimating aright all the intricate play of his actions, motives, impulses, but he admits that even he himself cannot do so. "I have a good conscience," he as much as says, "I know nothing against myself, my own heart does not condemn me. But I do not claim that even a good conscience is an absolute guarantee that one has not erred. Blameless in the sight of men, blameless in my own sight, I may

nevertheless be somewhat to blame. If you cannot forestall the judgment of God upon my life, neither can I. It is not in a defiant mood of self-justification that I repudiate the judgment of men, for just as deeply do I distrust my own judgment."

What fine, sober, manly thoughts are these! And do we not *find in them that which is surely essential to the strength and grace of human character and proper independence of human respect, along with a sincere humility?*

But we are not yet quite done with the contents of these verses. "With me it is a very small thing that I should be judged of you or of any man's judgment, yea, I judge not mine own self. . . but he that judgeth me is the Lord." "He that judgeth me is the Lord." Here at last we come to the secret—to the true explanation at once of Paul's indifference to the judgment of men and of his profound humility. Paul was one of those men who are able to live *sub specie aeternitatis*, in *the presence of the great eternal things. It was not a callous or defiant indifference to the opinion of men that made him* independent, it was not a nervous timidity that made him unwilling to judge himself, but it was his ever present and overwhelming sense of the judgment of God and of how deeply a man's motives and actions are searched by the Spirit of God. In the presence of that great thing, what God thought, those other things, what men thought and what he himself thought, shrank into absolute insignificance.

The *dweller on the plain may have his view circumscribed by low-lying hills near at hand*; but one day by climbing to the *top of one* of these low-lying hills he sees for the first time rising beyond them the eternal snow-clad mountains of God. Having once seen, he can never forget. His vision of the world is for ever enlarged. So also is it with our vision of life. It is sometimes limited and circumscribed by the low-lying hills of vanity or of human respect; but one day we see rising high and lifted up behind these hills the *eternal judgment-seat of God*, and immediately the *low-lying hills of vanity* and human respect sink into *insignificance.*

So much for the contents of these verses; but, as I have said, what fascinates me in them is not so much what they say as what they reveal and imply. They reveal *a man* and they

imply a certain attitude towards life. What Paul practically says in these verses is just this: "I am a man like the rest of you. I know I am liable to make mistakes. I *may* err in thought, in judgment, or action. Yet will I think, judge, act! I know that I shall not willingly or consciously err; and if I err unwillingly and unconsciously—if some of my thoughts should prove to be false, or my actions wrong—well, he that judgeth me is the Lord; and He who best discerns the error of my ways knows also the integrity of my heart. At any rate God has made me a *man able to think, judge, and act*; therefore I must think, judge, and act and take the consequences."

It is a very serious thing for a surgeon to take into his hands the life of a patient. His diagnosis may prove to have been wrong; his hand may swerve at a critical moment, and where he hoped to bring health and happiness he may bring only sorrow and death. It is a very solemn thing for a judge upon the bench to pronounce judgment upon his fellow, and the most confident of judges will scarcely venture to hope that he has never erred. But neither surgeon nor judge may shirk the responsibilities of his office. So also it is a solemn thing to take one's own life into one's hands—life with all its magnificent possibilities of success and awful possibilities of failure. It is but natural if we sometimes have misgivings, but we must not surrender to such feelings. We must face life bravely and take its risks. There are those who seem to be too timid to do this; they are so afraid of errors of thought that they will scarcely venture to think independently, so afraid of serving the wrong cause or the losing cause that they render no strenuous service at all. Their virtue—if we may call it virtue—is of a purely negative kind. If they do no harm, they do no good. They take no risks and they reap no reward. Their only desire is to get through life as comfortably and undisturbedly as possible. Negative innocence and personal security are their base refuge.

Not such a man was the Apostle Paul. He was a man who faced the duties and took the risks of life. And mark what it was that gave him the courage to do so. It was not ignorance of the risks of life, nor a callous indifference to any errors he might make, but it was a large faith in God and an overmastering desire to serve Him. That faith and that desire gave

him courage towards man and confidence towards God. And it is perhaps just some lack of this large faith and this overmastering desire that makes so much of our service to-day so inefficient, so lacking in driving power.

Remember the parable of the talents, and how the man with the one talent wrapped it in a napkin and left it unused. Why did he do that? He is condemned out of his own lips. It was because he had no large faith in his master and no overmastering desire to serve him. His thoughts of his master were altogether unworthy and therefore his heart was faint and his hands were idle. We were not meant to be thus faint-hearted! We were meant to throw ourselves boldly into the battle and the toil of life and to take the risks.

There is a delightful little book entitled *The Hidden Life of the Soul*, by Jean Nicolas Grou, a French refugee, from which I quote the following sentences:—"The really devout man has a horror of evil but he has a still greater love of that which is good. He is more set on *doing* what is right than on avoiding what is wrong. Generous, large-hearted, he is not afraid of danger in serving God and would rather run the risk of doing His will imperfectly than *not* strive to serve Him lest he fail in the attempt." May this large faith in God and this overmastering desire to serve Him be the inspiration of us all. Doubtless we shall make mistakes—every one of us; but what of that? He whom we serve is *not* a hard taskmaster ready to seize on every little error we make. He is the God and Father of our Lord and Saviour Jesus Christ. If only we have this large faith in God and this overmastering desire to serve Him, then we need not be afraid of man and surely also we need not be afraid of God.

A. F. TAYLOR.

BY-WAYS OF KNOWLEDGE.

WE all know what "Highways" and "By-ways" are. They are terms of every-day use, indicating two similar and yet different kinds of roads. In former times when travelling was not as safe nor as convenient as it is in these modern days, the principal roads were raised above the level of the country through which they ran, partly for greater safety and partly because such form of

construction lent itself to better preservation of the roads. Other, and less important, roads and pathways came to be known as "By-ways," the name being applied at first only to those roads which were nearly parallel to the highways, but less secure, and often less direct. The words "by" is still in use in England in much the same sense; for instance in speaking of elections to Parliament, those elections which occur during sessions of Parliament, to fill vacancies caused by death or resignation, are called "By-elections," because they are made at other than the regular times for such elections, and are in a sense supplementary to the regular paths which lead to parliamentary honours. The word is also used in manufactures to indicate the secondary products—the "by-products"—which are made from the waste in the processes involved in manufacture. The aniline dyes of commerce, the buttons on our coats, the steel pens which the schoolboys will insist on calling "nibs," the printer's ink of which we see so much, all these, in one line or another, are "by-products." So "by-ways" are the less important and often less direct pathways which lead into the interior and often to the most intensely interesting parts of a country, away from the principal cities and haunts of men.

If we speak of the regular avenues of learning, such as schools and colleges and universities, as the *highways* of knowledge, in the same way we may speak of other opportunities for acquiring knowledge as the *by-ways* of knowledge, and it is with this meaning that I have chosen the phrase. In these days when education is within the reach of a far larger number than it used to be, and when the highways of learning may almost be said to run past every man's door, every one who can is setting out upon them. Some will travel further than others—on and on until they reach a wide outlook; others will find the way more arduous than they expected, and narrow means or limited capacity will turn them aside from going far along the royal roads. The sadness of it is, that like many travellers they seem to think that there are no roads except these high-roads. But there are others, and they are many, and they lead to many places well worth seeing. In fact, one may say with truth that no man who has never left the highways of knowledge really knows all that is worth knowing

about any subject or any region of thought, any more than it can be said of the traveller who never goes off the highways of travel that he knows all that is worth knowing of the lands or regions through which he passes. The city is explained by the country, and no man who knows the city only can boast that he knows the life of the people—he only knows a small part of it. He who has gone more or less hastily through a given region may know its outward characteristics, may know that it is a manufacturing rather than an agricultural district, or that it is a land for herds and cattle rather than for industrial pursuits, but what is such knowledge in comparison with his who has gone in and out among the by-ways, seen the people in their homes, learned their language and understood their ways of thought? In the same way, a man may learn what the schools and colleges and universities have to teach, and yet know very little of the subjects through which their curriculum has conducted him. For instance, a man may study History for years, yet know almost nothing about the commonest facts in the life of the peoples of whom he has read. He may have studied Natural History, and yet know next to nothing more than he has learned from books, while the wealth of life in nature is all about him. He may have learned the outline facts of Geology, yet know nothing of the commonest rocks and minerals that lie along the roads and under the hedges of his native place.

This is so everywhere, but if the whole truth were told it is more true of a land like this wherein the highways of learning are thought of far too much as merely highways to a competency, or at least to a livelihood. The Matriculation, F.A., and B.A. examinations are only mile-stones set along the highways, to indicate the progress made. They do not indicate anything whatever as to a man's real culture of mind. They predicate a certain definite amount of book-knowledge acquired in a certain regular way. They do not furnish any evidence that the possessors know how to use any of their five senses except those of sight and hearing, and of these they only testify to the training of the eye to distinguish letters and of the ear to distinguish ideas suggested by the forms of letters in various combinations. All the other senses, touch and taste and smell, avenues through which more than

half of man's sensations come to him, are left almost absolutely untrained, and the training of the eye which is limited to the forms of letters is very nearly atrophied in the process. And of the faculties, memory, and to a very slight degree judgment, are the only ones that receive any training, while those which are by far the most valuable in life, *viz.*, observation and reflection, go wholly untrained. The present system of education may be the best that can be devised to produce certain results, but it is not ideal at all, nor adapted to produce those results which are in the truest sense educational. Most of the results are extremely superficial and find their severest condemnation in that they do not train the eye to see, nor the ear to hear, those things that are to be seen and heard in nature. Nor has the system of education any help from the home, for where the mother is herself ignorant how shall the earliest training of the child receive that attention which it can only receive in the home?

These are conditions which it is hoped will pass away in time, but they can only pass away as they are appreciated and combated by those who are leaders in influence. The ideal of education is to open to the mind all the avenues through which knowledge can flow in, and to train the faculties to assimilate and use such knowledge. The ear of the child that can distinguish between "b" and "p," and yet cannot distinguish between two different bird-notes as different as that of the parrot and the crow, is a very badly taught ear. The eye of the child that can distinguish between a picture of a horse and a picture of a bird in the primer and yet cannot distinguish between a round object and a square object in nature is a very badly taught eye. And the powers of observation which are neglected in the child go on to be neglected through life. To be able to see with one's eyes and hear with one's ears, and to be able to make use of such knowledge, is a liberal education, and nothing else is, whatever names we may be pleased to call things by.

All results of observation are not, of course, equally valuable, but the training of the faculty of observation is of the highest importance. Many a man who thinks himself a man of observation really knows how to observe only in certain directions. Many a man who observes very keenly things that affect his personal comfort has no eye to observe other things. Not only do the commonest

things of daily life pass without our observation, but many of the most valuable lessons which might be acquired through a habit of observation, go unlearned for lack of the habit. We read in the biography of Henry Drummond that apart from the regular teaching of his classes in Glasgow University, where the natural sciences were his department of work, he regularly conducted what he used to call "Ignorance Examinations," in order to call the attention of his students to the common facts of nature, and help them to form habits of observation. They consisted of papers containing questions such as these: What use do the leaves of a plant serve? What makes a leaf fall? What is the use of a flower? What makes the sea salt? How many legs has a fly? What colour are the stars? What happens chemically, first, in striking, and second, in burning, a sulphur match? Each paper was treated as if anonymous; no marks were given for answers; but the papers were reviewed before the whole class, and thus students received a healthy knowledge of their ignorance, and were taught to observe with greater care the things that they learned, and to fix their knowledge through habits of constant and careful observation of the facts in nature.

Most teachers are content to teach only what the book in hand presents, and most learners are content with what is forced upon their attention. To such the highways of knowledge are quite wide enough, and the by-ways have no attraction. But it is not so with all. In spite of poor methods of teaching, and imperfect systems of education, there are many who really get a thirst for knowledge, and who having followed the highways as far as possible for them still find a happy opportunity for gratifying their desire for knowledge along some by-way. There are many of these happy people, who find in such pursuits a real and lasting enjoyment. Others may call them "faddists," but such gentle nick-names do no harm, and certainly turn no one back who knows the pleasure of having trodden such delightful ways, and found such delightful results. Some call these pursuits "avocations" to distinguish them from the ordinary vocations. It little matters what we call them. By some persons they are much more seriously undertaken than by others.

No man who claims to be educated at all, ought to go through life contented with the stock of knowledge which he accumulated

during the course of study followed in youth and early manhood. Surely the windows of the mind should not be allowed to grow stiff on rusted hinges, much less become shut entirely to the light that is on all nature and on all the world of life and thought. To follow such a course is to stultify one's best possibilities, and to go through life a good deal more than half blind. The by-ways of knowledge stand open to all, and offer amazing opportunities for mental culture, and for large increase of intellectual life. It is to an outline sketch of some of these by-ways, and to some remarks on how best to avail oneself of what they offer, that I invite attention. Among the treasures that life has brought to me, I count the results of such study among the most valuable. Life does not and cannot in the nature of things bring to all any large accumulation of wealth, but within the reach of everyone lie intellectual resources that make the mere accumulation of wealth a very sordid matter in comparison. Wealth of learning is in the category of those possessions that "moth and rust do not corrupt, and that thieves do not break through and steal;" it adds length of days and brings no burdens of care, while it sweetens and beautifies and enriches the noblest and best within man's nature.

To have the friendship of a rich man is less to be desired than to have the friendship of a man of learning, and all that the friendship of the rich can bestow is paltry compared with the fellowship of a man of humble spirit and wide mind. It has been my rare privilege to have known of late years one who has now passed behind the shadow, but who during a longer life than most men attain to was always learning, and always one of the sweetest and sunniest and most abundantly happy men. All nature was to him an open book: the wayside flowers were his friends; the stars had voices to which his ear was ever open; the things that he most dearly loved to peer into were the mysteries enfolded in blades of grass, and opening buds, and every form of expanding life. Running water was one of the sweetest sounds in nature, and the perfume of flowers an unending source of pleasure and gratitude. He had made a careful study of wayside botany; he knew every butterfly that fluttered in the happy sunlight; he knew the birds and all their habits of song and of nesting and of migration; he had listened

with his ear close set to hear the secrets whispered to him by shells from the sea, and shells from the land; and what he had *not* studied I do not know. He was known as a man of scientific habit and scientific attainment, and had a world-wide reputation, but to talk with him you would never suspect that he knew more than you did yourself, until your own thirst for knowledge revealed to you what was possible from association with one who could answer your every question, and suggest sources of information that you had never dreamed of. He had always been a busy man, with heavy burdens of work laid on his shoulders during the more active years of life, but what he had accomplished was the result of allowing himself no idle moments, and deeming no moment misspent that could yield him some return of knowledge acquired. Those who knew him best wondered at the freshness and beauty of his life at a period when most men are old, but in truth he never was old. He had an old body, just as he wore an old coat and old boots, but *he* was never old, nor could one think of him as old. He went on living and learning and loving, as busy as the bees, as happy as the birds, and as fresh and sweet in thought as the freshness of the running brooks or the sweetness of the opening roses and lilies in his garden, till one day the shadow fell upon him and my eyes have longed for, but have not seen him since.

Knowledge comes in plainest garb to our very door, a suppliant to be taken in. We have but to welcome it, and learn of it. It will teach us things in our very doorway or courtyard, in the street that we live in, in the very region that is most familiar to us, things of which we never had a dream. Things that seemed dead and meaningless will throb with life. Voices that we had never heard before will whisper to us secrets of potent meaning. To all intents and purposes, some men are just as dead at forty, though they should live to twice that length of years, as they are when they pass from human sight—dead because they have ceased to grow. Their bodies outlive their minds. But this is mental suicide, it is not nature's process nor design. She lays before the mind enough and to spare of richest mental food, within easy reach, but that is all that nature can do. Shall we be among those that accept of her provision, or shall we refuse her offers and go hungry? Everyone must choose.

In speaking of the various by-paths that offer attractions, I will classify them in three divisions—those which lead to information in regard to Man, such as History, Ethnology, Numismatics, Languages, Folk-lore and still others; those that cultivate a knowledge of Animate Nature, such as Ornithology, Zoology, Conchology; and those that lead on to knowlege of Inanimate Nature, such as Mineralogy, Botany, and Meteorology. Perhaps the list seems a long one, but the names of branches of study that I have omitted would make a longer list than I have given. The range suggested is certainly wide enough to offer something to many different types of mind. Look a little more in detail at those that I have suggested, and see if there is not here a field for most profitable and attractive study.

History is the record of what man has been, and what man has done. Its record is not completed with a permanent memorial of deeds of war, and changes of dynasty, and rise and fall of nations. Its object is to make the past live again and pass in panoramic pictures before our eyes, and teach us what to imitate and what to avoid, what to perpetuate and what to discountenance. Nothing that has to do with any sphere or form of human action is foreign to its purpose. The Past holds firmly in its grasp information of the greatest value. The musty records of many a dead language, the graven lines on many an ancient monument, the clear cut images and legends on many a coin of gold or silver or bronze, contain the intimations of a life that once was as full as our own to-day, and yet that life has passed almost completely out of human observation. That life has left its mark in various ways upon the life that we are living, but the form and colour and glow of its reality have passed away. Now and again some scrap of record long lost comes to light, and we catch a glimpse of some reality in that long-forgotten life, some touch of nature, some human sympathy, some deep joy or sorrow, and we claim our kinship, and treasure the scrap as a priceless gem. The Egypt Exploration Fund once unearthed certain bits of papyri, dealing with the every-day life of Greeks once resident as merchants in Upper Egypt—receipts, letters, legal petitions, contracts, wills, etc., which show how very similar the ordinary procedure and methods of every-day thought of those ancient Greeks nearly two thousand years ago were to our own to-day. Many.

a fine touch of nature has found voice from some old mummy-wrapping. Many an old long-buried palm-leaf scrap has given us a peep at some household concern, some love-affair, some doctor's prescription for ear-ache, some complaint of domestic unhappiness, that prove the whole world kin.

Into the making of history goes, in one form or another, everything that can add even the slightest detail of life. As man has appeared and disappeared again, down the long avenue of time, his dress, his speech, his thought, his home, his daily occupations, his treasures, his books, his pictures, his customs—all these and many other details have imprinted themselves in some form or other, and history's task is to gather them all up from a thousand and one sources, and set them out in order that those who will may see. But history's task is at the best but imperfectly done. The imagination, too, has its part to play, and tireless pursuit alone can render to imagination the details with which to work. The bare outline of dates and facts is spread out before us in the books that we have read and studied in the schools. But we have studied ill if we have not acquired some taste for more and fuller knowledge. Take any bare fact or date, say, the fact that Alexander the Great invaded India, or the date of Alexander's death, B.C. 323—what does the bare fact, or date, suggest? Very little indeed to most people. But if you will, you may turn your steps along the by-ways of knowledge, and glean and gather, till from collateral sources of information you will be able to clothe the bare facts with much that is of the largest interest.

It is by just such tireless, patient search that histories like that of Wheeler, on this very subject of Alexander's invasion of India, are produced. To such men as Professor Wheeler, Alexander's personality stands out as distinct as that of any man of the present day. Looking everywhere for knowledge he gathers knowledge till Alexander becomes a living person, and he can see him, his traits of character, his power of will, his foibles and his whims, his methods and his thought, and see his camp and army of mail-clad men, and splendid horses, and watch with breathless interest the fearful phalanx dashing forward to battle, or after battle the camp-fires and the gleams that dart from shield and spear, and the

mailed forms of sentinels that go and come in the shadows. And when once we have brought these things to life before the mind's eye, the fact or date with which we started becomes like a window through which we see spread out before us the life of Alexander's time; and far away like receding ranges of hills lie other times, and we begin at length to see how this is but a part of a far larger picture, and how History is a picture of *all* life that ever was, and how our life is part and parcel of that wondrous whole.

We may wander along the by-path of Numismatics, and we shall find to-day traces left by Alexander, and Menander, and the kings of Bactria and the Guptas, and the followers of Ghanjis Khan, and Akbar, and Aurangzeb, and almost every monarch that has ever conquered or ruled in India. Some woman at the well, some traveller on a journey, some child at play, some miser in his fear, some spendthrift at his folly, handled these little bits of what was then current coin, and slipping from the fingers that then passed them lovingly or lightly they have lain waiting for us to see in them something of what life was in the long-gone years. The bazaars of every town can open to us vistas of history such as we have no idea of till we set ourselves to see them. It is not given to all men to dig up treasures of equal rarity and value, but it is open to all to dig up what they can. Numismatics has more than once been the means through which man has recovered what seemed hopelessly lost. After Alexander's invasion, for instance, when direct Greek supervision and authority had been withdrawn beyond the Oxus, there came a period of which history knew almost absolutely no fact. Greek historians were silent. It seemed as if all trace had been lost. But Cunningham and others went over the ground and dug into the earth and ransacked the bazaars, and hunted up old monuments, and studied what they found, made out the new alphabets and read the inscriptions, till word by word, and often literally letter by letter, they unlocked the dark chamber and brought to the light its treasures. By patient study and investigation, by putting together this and that, and by comparing what they learned with monuments and allusions that had before been unmeaning, they brought to life whole generations of kings and priests and

merchants. It was the work of years, but it was worth all the toil.

In a small way, too, others have accomplished their share. In the Madura District, and in our own time, there has been discovered evidence before unknown of a dynasty of kings who lived somewhere in this District, and who coined in silver and copper, but of whom nothing was known till these coins were found, collated and deciphered. Except a single allusion in a Mohammadan historian of the fifteenth century, to the effect that viceroys were sent from Delhi to the extreme south of the peninsula, no knowledge remained of any Mohammadan power so far south at that time. But from these coins we have read the names of nearly a dozen kings who felt themselves so safe at such a distance as to set up for themselves and to coin in their own names. The extent of their dominions is fairly inferred from the distribution of the coins. Their faith, degree of civilisation, independent spirit, and many other things have come to light through records that had lain hid for centuries. So we know very little of the Roman commerce that was once an extensive influence in Southern India, except what we have learned from coins found in the district. The Romans had a mint in Madura and coined copper coins which are found nowhere else in the world except in the Madura District, showing conclusively that they were coined for a local trade too small in its details to call for silver or for gold coins, while the finding of gold and silver coined in Rome and Constantinople proves that the trade had wider relations than those of a merely local colony. The coins of every Roman Emperor for seven or eight hundred years have been found in one metal or another in one part or another of Southern India.

But I must not give disproportionate importance to one by-path, where so many invite our attention. The study or collection of coins is fascinating, but perhaps not more so than the study of Language, or the study of Folk-lore. One has interest for one, another for another, but all are valuable as gathering up the materials from which History is made.

The studies which suggest themselves under the theme of Language are naturally divided into two classes—one, the

study of language as form, and the other of language as literature or thought. The two are intimately related, of course, but not to be confused with one another. Each has a large field wherein one may conduct extended study. Language as living speech has wonderful attractions as a field of study. The origin of language, the development of different groups of languages, remarkable instances of migration in language, the sources of increase in vocabulary, the uses and abuses of idiom and slang, the true and false methods of acquiring languages, the influence of the dead languages upon the modern languages—all these and many more come to mind at once as by-ways of knowledge that are within easy reach, and offer valuable results. One has but to make his choice and make as much or as little out of it as he may. The mental training is itself a valuable result, and the pleasure of such study cannot easily be over-estimated. Every one who professes to be an educated man ought to know something at least of some language besides his native tongue. The great trouble heretofore has been that wrong methods of study have made the student of language waste much valuable time, which with better methods might have been made more productive. There have been great improvements made in this direction since the developments of modern science and the extension of modern commerce have brought men into closer communication with each other, and required for large success in any line a wider knowledge of various languages. All the modern languages may now be acquired with a reasonable expenditure of leisure moments, and at slight expense in money. Here in India almost every man does know something of more than one language, and many of the languages are so intimately related that a little study would open the door to a comparative knowledge of several languages.

When one looks at the objective side of language and thinks of all that literature holds stored and waiting for the individual mind to explore, the field stretches as wide as man's thought has found expression. Thoughts of wisdom in philosophy, thoughts of beauty in verse, of high aspiration, of poignant sorrow, of hope and fear—these, and a thousand other forms of thought, wait to enrich the mind and make life more

and larger than we yet have known. The literature of the past needs to be put within the reach of common men, and perhaps you may serve your day and generation by endeavour in this line. The thoughts of life as it flows on in our own home, in our own neighbourhood, are thoughts worth recording in literary forms. Here, too, come in all the charming studies of Mythology and Folk-lore. Here come in all the range of children's thoughts, and old men's dreams. One of the most fascinating books that I have read in many years was a book by Prof. Cox on the Mythology of the East, showing the common origin of most of the myths that now are found in far remote regions of the East and West and North and South. A wonderful breadth of reading that man must have gone through to gather the facts on which his results were founded.

In our own homes, and at our own doors, is a field for study as rarely followed as it is beautiful. I was deeply interested some years ago to find little girls singing one moonlight night their own version of the old, old fancy of the Man in the Moon. *Ammani, Ammani, Sithappa paar,......Sithappa Nilava, yengangai pokureer? Mun yedukka pokerain. Sithappa, Nilavai, mun yennathukku? Sitti seyua. Sithappa, Nilavai, sitti yennathukku? Kasu poda. Sithappa, Nilavai, Kasu yennathukku? Vedu vanga. Sithappa, Nilavai, Vedu yennathukku*—and so on through a long list of imaginary questions and answers. It was like a revelation to me. All of childhood's fancies finding expression in songs that are essentially the same the wide world over! Do we realise the wealth of material that lies within our reach? I suppose that children's fears are just as real as their fancies of the Man in the Moon. What shape do their fears take? do they think of the objects of nature, the animals and insects, under exaggerated forms? These are things that thousands of people would like to know. And so with the queer alliterative phrases such as *Aina, meena, mina, mo,* that English children say over and over with different conclusions each time. Do the little ones in Tamil homes come by similar inheritances? And children's ways of pulling a petal at a time from some flower and counting up to see who their lover is to be, and all the nonsense rhymes about Jack and Jill, and Mother Hubbard and her dog, and children's antiphonal songs,

like the *Mapillai parttu*—all these things are life, and literature is life crystallized in forms of beauty, whether the form be prose or verse. There is a wide range for study and for observation, and for reflection here.

All this is but a beginning. There are still the spheres of Animate and Inanimate Nature, which open a thousand by-ways of knowledge. I will mention in particular only one of the various lines of study under each of these great divisions.

In all the wide range of animate life, and in all the many departments of investigation which cover that wide field, perhaps there is none more fascinating than the study of bird-life. It is everywhere in evidence. Its wide diversity in form, in colour of plumage, in song-notes, in nesting habits, and in other ways, makes it attractive, and at the same time it costs nothing in actual outlay of money to cultivate more or less of acquaintance with it. A little observation, even, will firmly fix in the mind many peculiarities of birds which we do not generally notice. The classification of birds according to certain peculiarities of construction arising from their habits or from the means by which they supply their daily wants in the line of food, gives easy nomenclature to the general divisions of the subject. Their usefulness to man furnishes a line of observation quite distinct from other lines. Have we ever noticed the difference in the form of the claws of the parrot and the woodpecker from those of the crow and the hawk? Have we ever tried to verify or confute the common belief that the cuckoo lays its eggs and rears its young in the nests of its arch-enemy, the crow? Have we ever noticed the fact that the social weaver-birds always build their nests with certain materials only, and never build at any great distance from where such materials may be found? Have we ever noticed the adaptedness of the dull grey stork to the colour of the mud in the rice fields, where his friends the frogs sit and watch him for their lives? Can we give a reason why parrots should not be generally regarded with favour as edible, while every one is glad to eat the little cooing doves who live on the same food as the parrots? Do we know why it is that some birds can be taught to imitate human sounds, while others have no such faculty at all? Do we know whether

a parrot or a crow or a maina, or any of the common birds, lays three or four or five eggs for a brood? Can we distinguish a crow's egg, or a parrot's egg, at sight, from a maina's egg? These are all little things that we can learn by observation, and no one of them is without its reason. Have we ever watched the first efforts of a little bird to fly? Why should a bird hesitate to throw itself off into the air, any more than a duckling hesitates to float off on to the water for its first swim? Yet the instinct of hesitancy is so marked that some birds take their young out from the nest and drop them into the air where they must either fly or fall. The eagle stirs up its nest and pushes out its birdlings, and withholds their food if they are over long in trying to fly. If we wish to know what results can come from observation of the birds, let us read the writings of Jerdon on Indian birds, or John Burroughs on the common birds of England and New England. I do not think there is anything of its kind to compare for real, simple beauty with some of the passages in Burroughs' magazine articles on bird life. They carry us away from the busy life of the town and the street to the sights and sounds of nature, and there is a calm and restfulness about them that is healing. It is one thing to go into a museum and see rows on rows of birds all stuffed and set up on stiff perches, labeled, with a nest and just the right number and kind of eggs in it set near to the bird; but it is a widely different thing to make the acquaintance of the same birds in the open air, and watch their movements and learn their song-notes, and find the artfully concealed little nooks in which they have gathered twigs and stray bits of moss and pieces of thread and soft fluffy down, and woven these into a little nest and laid the little speckled eggs in it, and sat brooding warmth and life. The one is a dead language, the other a living language. I do not see how any one with a love of knowledge can be content to pass by all that is offered to him, day by day, in nature.

If we turn to the sphere of Inanimate Nature, there, too, is endless store of knowledge waiting to be made our own. From among the many departments into which our knowledge of the earth and its secrets is divided, Geology, Mineralogy, Metallurgy, Geography, Meteorology, we can only allude to one or two

Here too the materials for study and for observation are within easy reach. This field of study in its full length and breadth covers the history of the earth, just as what we usually call History records the life of man upon the earth. Geology turns the stratified leaves of that record for us till we can read the record of changes and upheavals that took place centuries if not millenniums before man came into being. Here is the record of the awful forces that have spent themselves in making the earth man's habitation, and clothing it in beauty, and storing it with untold wealth of gold and gems, and energy of heat and light. Here are the hiding-places of the great secrets that man trades upon and uses. Here lie treasures inexhaustible, here flow and ebb agencies that we call gravitation and heat and light and here are generated influences that we little understand but see at work in tide and storm. In the dry bottom of almost any tank you can find fresh water sponges that are the lineal descendants of salt-water sponges that grew in this same region long ago when all was submerged, and the waves of the ocean swept over all. But that is a modern matter compared with the record that is before us in that peculiarly formed rock, called the Ulakai-kutthi Malai, that lies to the north of Madura. That rock and many others in different parts of the district are nature's record of a time when all this part of the earth was stiff bound in fetters of ice, and great glaciers crunched their slow way and crumbled slowly to pieces in their long passage to the warmer region of the narrow belt of sea that followed the line of the equator. And there are bits of rock lying about here and there that came probably over longer distances than we have any idea of, carried by the ice, and dropped here, long before the sponges came, and long before the time of which man has any record save such as the rocks reveal. And in this field of observation and of study come all the minerals, and all the working forces that have distributed them and crushed many of them into fine sand, and given us materials for building, and for laying out our roads. All through this region are great reaches of composite rock that was melted in the furnace that roared once on nature's hearth, and cooled later on, mixing shells and garnets and bits of quartz and many other strange components into solid forms. It is no mean knowledge

that can be gathered from such materials. And the beauty of the forms that crystallization follows is another attractive part of these and kindred studies. There is wealth of material here.

While we are looking at nature, and thinking how much it offers, let us not forget that nearest of all to our attention is the wide field of Botany, smilingly inviting us to study flower and leaf and tree. Endless variety, marvellous beauty, practical value, all combine to invite our attention. The little Tulsi plant that grows in our courtyard has a history that perhaps we do not know. It has association with religious observances, but have we ever wondered how that association came into being? Do we know that it is the same plant that was for centuries held in a strange and mystic esteem in Europe, and that it travelled there from the Far East? There are songs and stories of the Tulsi or Basil plant, that are a part of some of the most fascinating periods of European literature. Chivalry and devoted love and swerveless consecration are all in the vocabulary that it speaks, or once spoke. If we could tell why and how it came to have such related associations over such wide areas, we should possess knowledge worth having. Has it ever occurred to us to think of the distribution of the Oleander? How many of the common trees or shrubs can we name, and tell the distinguishing features of? Has it ever occurred to us to follow the life history of a Brinjal, from the seed to the mature product? All round us are illustrations of how near such fields of observation are, or how such by-ways open vistas of knowledge that are well worth while.

In conclusion, let me urge two or three brief considerations of a practical nature which have come to me in the way of experience.

(I.) Nothing but a real desire for knowledge will lead us either to observe, or to secure any results worth striving for. If all that knowledge means is what it can make in silver coin, then we have yet to learn the noblest use of knowledge, and have no true conception yet of what is known as culture. If the by-ways of knowledge have no attraction for us save as they may lead to promotion in the office, or to more of the bodily comforts of life, or to accumulation of wealth,

then they have indeed little to offer. If the mind is not more than the body, then, like the Epicureans of old, let us eat and drink for to-morrow we die. But it *is* more. The faculties of the soul that cry out for beauty and for knowledge are not to be satisfied with mere money-grubbing. Life is, it is true, largely, for many very largely, a struggle for existence, but we are not speaking of such nor recommending the starving to feed his intellect. If life has its serious problems of ways and means, all the more is there need that we should open our eyes and ears to see and hear. If life is in danger of becoming sordid and mean and narrow with cares that hedge it about, all the more do we need to reach up and look out over and beyond that hedge of care into the sweet fields that lie beyond. To him that hath the desire for knowledge shall be given the satisfaction of his desire in just such measure as he strives to gratify that desire. The child is often richer in its treasures of imagination than is its father in his treasures of gold. There is no way to keep one's youth fresh and full like touch with nature, for nature grows not old, and holds in her keeping the secret of perpetual youth. The legend is that Midas was richer than any other of his day and generation, but that he had a deformity in his ears that made him desire to keep them covered from sight. Fear was his constant companion, for he dreaded lest men should mock him, and so intense became that fear that as he walked beside the river the reeds seemed to him to whisper, "Midas hath asses' ears," and as he sat in royal state the very breeze that fanned him seemed to whisper, "Midas hath asses' ears," and as he slept fantastic pigmies danced around his golden couch and mocked him with the old, old song, "Midas hath asses' ears, Midas hath asses' ears," till life became intolerable. With all that wealth could buy Midas was miserable, because his life was like an empty house, haunted for very emptiness by phantom forms that mocked him. And so more or less is every life that has but one desire, and that a sordid one.

(II.) But if we really desire to grow in knowledge as we grow in years, ripening in every faculty as we store up wealth of fact and inference, let nothing seem insurmountable to us. It is true that the more we learn the more we shall see of knowledge that lies beyond, but the joy of acquisition is like the

horizon, it widens as you approach to it. And what we learn, be it more or less, let us make it ours and train our memory to hold what it receives. Notebooks and indexes are good, for as Pope says—

> Indexed learning makes no student pale,
> And holds the eel of science by the tail.

But a well-trained memory is better than all the notebooks or indexes that ever were made, and a well-filled mind is better than a museum. Let us begin with the things that lie nearest to us and we shall find that one thing leads on to another. Let us train our eye to see, and our ear to hear, by taking note of what we see and hear, and by comparing one object with another, and by comparing one sound with another. Let us study colour and form. Let us read a page of some author, and then shut our eyes and see how much of the thought we can restate in our own words. Let us guess at heights and spaces and then correct our eye by accurate measurements. I dare say this may seem childish and petty, but if we stop to think of it, this is nature's method, this is the method by which we learned at first before we got in the schools the idea that all one has to do is to learn from books. The key to progressive learning is desire to learn, and the method of successful learning is childlike receptivity. The byways of knowledge are open to all. They lead to pure and simple enjoyments that bring no bitterness. They lead to wide and open fields in which the mind may find its largest freedom.

J. E. TRACY.

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*THE STORY OF CHENNUDU.**

LONG ago the God Chennudu was worshipped by men, but his worship was forgotten and he himself was imprisoned in a pillar of steel in the city of Palamosur. Many years afterwards four kings came to make war upon Cheelam Brahma Naidu, who

* The writer of the following little story feels that some apology is due, not for the story itself, which is not his at all, but for the very crude style in which the story is presented. The only apology he can make is that the story is as direct a translation as possible from the Telugu. It was told by an old Dasari whilst the writer was trying to learn something of Chennudu, who is the tribal god of the Malas

was at that time reigning in Palamosur. As he stood on the bank of the river opposite to his enemies, meditating on the awfulness of war, he remembered Chennudu, the god of his fathers, and determined to seek his aid. He was directed to the pillar of steel and there presented his petition, but Chennudu refused to hear; at last Cheelam, in despair, threatened to kill himself upon his spear, whereupon Chennudu manifested himself and gave Cheelam his help, promising him also a son who should be so mighty in war that the seventy-two pools of the river would be full of the broken bracelets and beads of the widows of the slain. After his victory over the four kings Cheelam Brahma Naidu reestablished the worship of Chennudu and placed his temple in Macherla.

About this time there lived in Jambalapuram a woman called Golla Markamma, who, being unable to pay the dues demanded by the king of that country, set off with her husband, herds, servants and dogs, and with the rest of her household goods in a basket on her head wandered through forty-five kingdoms but was nowhere able to find pasture for the cattle. At last she passed through Macherla. Chennudu perceiving that if this woman was allowed to continue her wanderings it would not be possible to build the city of Markapuram* went and seated himself unperceived by Markamma among the pots and pans in the basket on her head. Despite the weight Markamma continued on her way until she reached the top of a hill from whence she saw the dense forest ahead and the river Gundlakamma. In this place she set down her basket under a jambi tree into which Chennudu immediately climbed, whilst the woman and her men set about building a fold for the cattle.

In the morning Markamma, after milking the cows, took the buttermilk into the villages for sale and with the proceeds she and her husband and all her servants lived. Several days passed in this way; but one day Chennudu ascended into the clouds and descending from thence in a flash of lightning as a

in the Telugu country. So far as information concerning Chennudu is concerned the story tells very little, but it has value in that it shews to some extent how quickly an event in history (provided there are not written records) may become distorted into an impossible fairy tale. Evidently the story refers to the great revival of Vishnuism which took place in the Telugu country after the rise of Ramanuja.

* The connection is not clear, but for that the present writer is not responsible.

little boy made his way into the midst of the herd; there he was seen by the herdsmen, who not being able to catch him went and told their mistress that a thief had come. Then Markamma, after having bathed in the river and having performed pradakshanam, proceeded to milk the cows, but instead of milk they gave blood. Markamma was much distressed at this evil omen and she wept beneath the jambi tree. Chennudu mounted on a white horse and with a green bamboo in his hand approached her, and giving her three blows announced that he was Chennudu, the god of her fathers, and that on that spot she was to build a town in his honour the name of which was to be Markapuram. Markamma replied that she had but recently left Jambalapuram and that she was a wanderer in the country; there were, however, she said, seven kings in the town of Vemalapalle who would be able to do as Chennudu wished. To this town Chennudu then departed, disguised as an old Brahman. Just at this time a fearful rain of fire and stones fell upon Vemalapalle and the kings and all the people were full of fear. As the rulers proceeded to the court to perform their duties they found the disguised Chennudu and asked him if he could tell the reason of the dread visitation. Then Chennudu informed them that in a certain place were seven cauldrons full of treasure and that if they, the kings, took the treasure and built a city to be called Markapur, then would their kingdom remain; if not, it would be destroyed.

The kings took the treasure, and calling together sixteen thousand masons told them that if they completed the building of the city in twelve days all the treasure should be theirs. The masons hastened to the chosen site and whilst it was yet dark proceeded with great diligence to dress and prepare the stone, but with the dawn they discovered that in spite of all their work the stones remained in the rough as though they had never been touched. For twelve days did this happen and the masons were in despair. Whilst they were grieving over their fruitless toil Markamma the shepherdess came into their midst and asked the cause of their grief, but they replied, "You are only a woman; what is our trouble to you? You cannot put it right." But Markamma explained that she was a wanderer* and begged them to unburden themselves and she would shew them a way of escape.

* Wanderers, gypsies, etc., are always credited with the possession of charms.

Then the masons told her of their contract with the seven kings and shewed her the result of their twelve days' labour. Markamma then asked them to whom the temple in the city was to be dedicated, but they replied that they did not know; they were to build a temple but had not been told the name of the god. She then asked them what was their religion, and they replied that they worshipped Siva. Upon that Markamma told them that in the temple they were to build Hari was to be worshipped and that in consequence it was not fitting for Saivites to build the temple. They must change their religion, cast their lingams into the river, decorate themselves with the caste marks of Vishnu, circumambulate the stones, and then their desires would be fulfilled; such was the word of Markamma. The masons replied that they would forego all the treasure they were to receive, nay, twice as much, but they would never renounce their creed. Chennudu overheard this vow, and calling the gods to his aid he sprinkled the Siva bhaktulu with holy water from his conch shell. Immediately they were tormented with all sorts of pains and ailments. Unable to bear the tortures they asked Markamma what was required of them before joining her sect. Again the shepherdess repeated what she had said before, and as soon as all these ceremonies had been performed, even as Markamma had said, all the stones and fittings for city and temple were found ready to hand, and within twelve days all the work was complete. It is said that from the profits gained from her cattle Markamma built a temple for Chennudu where he took up his abode and received worship.

About this time the wonderful kingdom of Visianagar, situated about a hundred and twenty miles away, flourished greatly and its fame came to the ears of Chennudu. There were then ruling in Visianagar three kings, named respectively Rayala Devadu, Krishna Rayalu, and Picchikalla Rayalu, of the house of Jayendra Razu. The prime minister was named Bayakari Kanappa and he was a most ardent devotee of the god Siva; every smallest article used in his house was decorated with the lingam, and it was said that he considered the water of wells too polluted for the washing of the temple deity and so had a new well dug daily for that purpose alone. This minister was determined to put down the worship of Vishnu and punished with great severity any who called on the name of that god or wore his marks. On one occasion he had conquered a great army of Vishnu bhaktulu (dasaris) and had put them all to death by impalation. Chennudu

determined that he would conquer this kingdom, implant the worship of Vishnu, rase the city to the ground and plant the ruins with castor oil; also that he would raise the dead dasaris to life and bring them in triumph to Markapur. The one by whose instrumentality the victory was to be gained was Kurmayya.*

The mother of Kurmayya was Talasani, and as soon as her child was born he was carried off by Chennudu and was given the name of Varama Kurmayya. Chennudu built a hut for the mother and child and saw that Markamma attended to all their needs. Five years passed in this way and the child grew in beauty and strength. By-and-by the food which Chennudu provided proved insufficient and Kurmayya asked his mother to allow him to go to Vemalapuram and beg, but Talasani was loth to let him go, for she said it was a large city, a tiger's lair, a bed of spears: "So long as I have breath I will sell salt or wood and so will we live." But Kurmayya was obstinate and said that whether his mother gave him permission or not, to-morrow he would go to the city. Accordingly on the following day he arose at dawn and going to a garden procured a gourd which he made into a begging bowl, contrived some sort of a fiddle from a castor oil plant and went on to Vemalapuram. Arrived there he sang praises to Chennudu and asked alms until midday, when he turned his face towards home. As he passed the palace of the seven kings he heard them performing their vows to Siva; so waiting until their worship was over and they were sitting down to food he appeared before them, calling upon Vishnu in the following manner—

"O Lord of all the worlds, who hast neither beginning nor end,

"Thou who dost bless them who have faith in Thee and art as a hook in the flesh of them who do not believe in Thee,

"Thou who art a stone on the brow of those who come forward to strike,

"Thou who art as a thunderbolt upon the head of these proud and haughty sons of Siddhu Razu,

"We worship Thee!"

Then the priests of Siva not being able to tolerate the sound of Vishnu's name threw away their bells, and closing their ears cried with all their might "Siva! Siva! Siva!" and ran into an

* In the story there followed a long description of the birth of this champion of Vishnuism. We can only tell a few of the incidents which were in the story.

inner chamber. The seven kings were very angry and calling the priests reminded them that twelve thousand dasaris had failed to defeat the priests of Visianagar and here were they defeated by a single one. From here Kurmayya was magically transported to Markapur, but here the seven kings found him and sought to beat him; as they raised their hands to strike their power failed and when they tried to abuse him their tongues refused to speak.

Kurmayya then went home and told his mother all that had occurred. Talasani on hearing the story said, "Never mind, my son; that you have come back whole is enough for me." But Kurmayya made a vow that before noon on the next day the city of Vemalapuram should forsake the worship of Siva and follow only Vishnu. He sought Chennudu for his help, but to all his calling there was no reply. Chennudu desired to see if this was really the promised deliverer, and so in order to test him refrained from giving answer. At last Kurmayya, being angry, turned to the eastern gate and with one blow of his clenched fists smote it to fragments. Then Chennudu knew that this was indeed the deliverer and revealed himself, and having heard of the happenings in Vemalapuram promised his help and accordingly smote all the people of Vemalapuram with the pains of death; then, disguising himself as a Brahman, he entered the city and sat down in the gate with his conch and chakram. There came the sons of the kings, writhing in agony, and they told him that from midday all the city had been in torture, and begged of him to consult the oracles and proclaim a cure. Then Chennudu told them that all this trouble had come upon the city through the thrusting out of the beggar on the previous day, and the only way of escape was for them to clean their houses, to fast, and call on the name of Govinda. If they failed to do this then was their city doomed. At this juncture Kurmayya, disguised again as a beggar, came on the scene and was immediately recognised as the man who had been driven from the city the day before; then did all the kings' sons salute him with namaskaram and beg that he would tell them what was necessary before they could enter his religion. They were told that they must bathe in the river, cast their lingams into the empty wells and call on Govinda. Not being able to endure their pains, they did as Kurmayya told them and immediately an altar was raised and the kings of Vemalapuram embraced the faith of Vishnu, repeating the formula, "We are beggars. Bind on our shoulders the conch and the wheel. Whisper in

our ears the mantram and pour into our mouths the holy water." And they became filled with wisdom and worshipped the Invisible.

Chennudu and Kurmayya, their task being completed, now departed and came again to the house of Talasani, and to her Chennudu gave commands that in the future she should not allow her son to go begging but that he should be sent to look after the cattle of a certain ryot. Talasani, obedient to the god's command, took her son to the ryot and was told by him that the boy must look after the whole herd of sixteen thousand ; the pay was arranged and Talasani departed. Some time afterward Chennudu on ascending a hill found Kurmayya watching the herd and perceived that if he spent his time in this way he would never be able to conquer Visianagar. So he poured water into the mouth of a buffalo and gave over charge of the herd to it whilst he instructed Kurmayya in all necessary wisdom. One day they killed four black buck, and making bags of the skins filled them with the white powder which is used for the making of caste marks. They also felled a grove of trees the wood of which is used for the making of sacred beads. When Kurmayya asked what all this was for Chennudu replied that all these things were required for the dead dasaris who lay in Visianagar. Then Chennudu told Kurmayya that he had learned all the wisdom necessary with one exception, and after having performed some magic he proceeded to teach him a poem by the might of which he was to conquer in disputation Bayakari Kanyaka, the sister of the minister of Visianagar, and through her Visianagar itself.*

All was now ready for the start for Visianagar, but Kurmayya refused to set out without his mother's permission. Talasani was in great distress when she heard of the proposed expedition, and weeping bitter tears spoke of the twelve thousand dasaris who had perished there. "In that case I will not go," said Kurmayya, and returned to tell Chennudu so. Then Chennudu returned to the mother and, reminding her of all the wonders he had performed and the help he had given her, at last gained her consent. Then Kurmayya looked at all the baggage, the bags full of powder and beads, and said, "There is enough baggage for three bulls ; if you

* The drift of the poetry is abuse of a buffalo, but its power lay in that it was necessary in order to pronounce the words properly that the lips should vibrate. Bayakari Kanyaka was hare-lipped and could not do this.

arrange so that I have no burden to carry: then I will go." "Lift the burden and call on Govinda, and if after that you find the burden heavy then do as you will," was the reply of Chennudu. Kurmayya accordingly did in that fashion and the whole burden was less than the weight of a single flower.

Thus they proceeded on their way, but at every stage of their journey Kurmayya insisted on some exhibition of the supernatural powers of Chennudu. At last they reached Visianagar, and on seeing its strength Kurmayya was dismayed and asked how they, unaided, could conquer a city like that. Chennudu told him not to be afraid but to go into the city and find the house of a certain woman who still, in spite of persecution, remained faithful to the god Vishnu; there he must lodge, and he, Chennudu, would continue his help and shew him what to do. Kurmayya went and found the house and took up his lodging there. To the surprise of the woman, though only one man had entered the house, at even two sat down to food, for Chennudu had made himself invisible and had entered.

At night when all the town slept Chennudu and Kurmayya took their lutes and wandered through the streets singing the praises of Govinda. Bayakari Kanappa heard the singing and ordered his soldiers to go and seize the culprits, but Chennudu disappeared, and finding only Kurmayya they took him captive. Then, at the order of Bayakari, they tried to beat him, but at every blow he called on Chennudu and the arms of his captors were paralysed. Bayakari then ordered that Kurmayya should be cast to the big devil, but the big devil would not harm him. Next the captive was cast into a pit of quicklime but here also he remained unhurt. Next six thousand elephants were brought in order that they might trample the prisoner to death; but Kurmayya shewed them the shape of a lion and stampeded them, still further tormenting them with a vicious fly; in the stampede many of the people of Visianagar were destroyed. Then Bayakari ordered Kurmayya to be taken before his sister Bayakari Kanyaka. Here a great disputation was held, she quoting from all the learned books; but in all things Kurmayya was able, thanks to the teaching of Chennudu, to equal her. At last Kurmayya challenged the Kanyaka to recite perfectly the poem which he had been taught by Chennudu: if she did so then he would yield himself to whatever fate might be ordained to him; if she failed, then she was to perish in a pit of quicklime.

The compact was sealed and the contest took place, but Bayakari Kanyaka because she had a hare-lip was unable to pronounce the last word. She acknowledged her defeat and died in the quicklime which had been prepared for Kurmayya.

Then Chennudu appeared to Bayakari Kanappa in the guise of a Vishnuvite Brahman, and the minister being afraid and recognising the power of Chennudu renounced his Saivism and along with all the people of Visianagar called on Govinda, becoming an ardent disciple. The twelve thousand dasaris were all brought back to life and arrayed themselves with the beads which had been brought by Chennudu and Kurmayya. So was Visianagar conquered for Vishnu by his servant Chennudu, who according to his word rased the city to the ground and sowed the ruins with castor oil.

S. NICHOLSON.

NOTES OF THE MONTH.

The new regulations as to fees in Secondary Schools and Colleges, published by Government in the last week of May, have already met with serious criticism, and it is to be hoped that they will receive considerable modification. Among other criticisms, the reader may be referred to the leader on the subject in the *Madras Mail*, where some of the principal objections are stated. We take the liberty of quoting freely from this article (with some amount of condensation) for the benefit of our readers. In view of the enhanced cost, to Government and to Managers, of the education given, all sensible men recognise the necessity of some increase in the fees payable; but the moment chosen for the imposition of the increase and various particulars in the scale of advance, are open to grave objection. In the Schools, it cannot be said that the increase raises the total cost to parents to a high amount compared with other countries. But in view of the general scale of living and of wages in India, the increase is bound to press hardly on many classes of parents. At a time when there is a general feeling that the non-Brahman communities should be encouraged to seek their share in secondary education, it is unfortunate that a sharp rise of fees should be imposed, which is likely to deter them from advance. And further, the moment chosen for the increase is singularly inopportune. "The fact seems to have been lost sight of that the current school year, like the current academical year for Colleges, is anomalous. It began in January and will extend to April or May of next year; so that pupils cannot get their remove to a higher form till July, 1911,

and that month thereafter will be the beginning of the school year, instead of January, as heretofore. Because of this exceptional extension of the school year, pupils who are at present in attendance have in any case to pay fees equal to those of three, instead of those of two, terms, which in itself is an increase on the fees for the year of 50 per cent. That in addition there should be an enhancement of the rate would seem unnecessarily to aggravate the situation. The recent discussion in the Legislative Council showed that, rightly or wrongly, there was some uneasiness abroad with regard to the anticipated increase of fees, so that, to say the least, it would have been wiser to postpone till July, 1911, the introduction of even the transitory standard."

THE *Madras Mail* continues :—

"While the new standard rates of fees for schools may not be from all points of view excessive, the increase in the rates for Colleges will probably elicit protest. The increase in 'other Colleges,' that is, all Colleges except the Presidency College, is as much as 30 per cent. and over. Those 'other Colleges' which are under the management of Government, such as Rajahmundry and Kumbakonum, will of course be required to charge the enhanced fee ; but it is doubtful whether the Colleges under private management will see their way to go farther than an enhancement, at least to begin with, of 20 or 25 per cent., and if they go so far they will do very well. Government can always bring pressure to bear on those private institutions that are aided by threatening to reduce their grants ; but, in the circumstances, it is improbable that this weapon will be used against those Managers who charge 'reasonable fees.' It is no doubt quite right, as has been said above, to require students to meet some part of the additional cost of the more expensive education supplied to them, but higher education may be made too select by being made too expensive for those who would profit by it. Government seem to have no intention of limiting outlay upon their own Colleges. Large capital expenditure has been incurred on buildings and equipment in connection with all their Colleges and the educational establishment has been largely increased. It may, therefore, be right to increase the fees to the extent laid down in the Regulations in their up-country Colleges ; but if all the private institutions are also to be forced to adopt these new rates, a severe check may be inflicted on the progress of higher education."

"BUT the most surprising feature of the new Regulations is the smallness of the amount by which the fees in the Presidency

College, the institution that is maintained at *greatest cost to Government*, are increased. While, as has been pointed out, the increase in 'other Colleges' is 30 per cent. and over, in the Presidency College it is only 8 per cent. for the B. A. course, and 22 per cent. for the Intermediate. Why there should be such an heroic advance in the one case and such marked timidity in the other is not apparent. By the old standard, the fees charged in the Presidency College were for the B. A. course 25 per cent. and for the F. A. course 12·5 per cent. higher than those charged in 'other Colleges:' this difference is now reduced to 5·6 per cent. and 6 per cent., respectively, a difference which is practically negligible. This brings the College, the model College which is equipped and staffed entirely at Government expense, perilously near the point of active competition with those Colleges that receive from public funds but a modicum of their cost. The private Colleges throughout South India, some of them the most flourishing in the University, may well hesitate before they enter into such an unequal competition."

IT is only fair to the Educational Department to add that the Director of Public Instruction (as the Government Order clearly shows) proposed a higher rate of difference between the Presidency College and the ordinary standard rate, in conformity with present practice. This Government have seen fit to overrule, as indicated. The injustice of their action will be aggravated if, as is proposed, scholarships be awarded by Government which will be tenable only at the Presidency College. Government may concentrate all higher education in the hands of the Department, and certainly the combined effect of these recent changes would seem to imply that private effort in education is to be brought to an end at the earliest possible moment and that the private endowment of education is not needed and is therefore to be discouraged.

THERE is a noteworthy coincidence between an article by Mr. Farquhar, of Calcutta, in the *Harvest Field* for May, and a discussion recently initiated in the *Spectator* by Sir Bampfylde Fuller. Both these authorities advocate an improvement in the training of Englishmen for work in India—the one for missionaries, the other for Government officials. Both insist very strongly that the best work cannot be done unless the men are equipped with a thorough understanding of the life and thought of the country. The Indian official or missionary does not need to be a specialist in religion, history, or languages, but he ought to have such an acquaintance with the history and religions of India, and the manners and customs of the people, and if possible with Sanskrit, as well as with the vernacular of his own

district, as will enable him to form a sympathetic and unbiassed judgment on the problems with which he has to deal. Without such previous equipment, the new-comer is only too likely, as Mr. Farquhar points out, to take his views cut and dried from his seniors already on the ground; and in this way unfortunate errors are perpetuated for many generations. When is a man to get the necessary training? Once plunged into responsible work out here, he is too busy: it is all he can do to find time for the indispensable vernacular study; more elaborate courses are impossible for any but the specialist. At the first blush, India would seem to be the proper place for the study, among the actual conditions to be faced. But India is too vast; the varied conditions of the different provinces would make any central institution in India unsuitable for most of the intending students. Sir B. Fuller, with Government resources in mind, advocates *provincial* colleges as the solution. The course might thus be taken with appropriate local advantages, and might be combined with vernacular study. Mr. Farquhar advocates the more economical plan of a central institution in England. When the Government College for Oriental Studies in London is ready for work, the Missionary Societies might, with advantage to all concerned, equip a collateral institution for the training of missionaries for the East. Special courses, more particularly suited to their requirements, on the religions of the East, comparative religion, and the like, would be given, and would probably attract many of the students from the Government College as well, while the more general courses in Indian history, Indian economics, the principal vernaculars, and related subjects, would no doubt be provided at the latter institution in a way suited to the needs of all. It is greatly to be hoped that some such scheme may soon be undertaken. That it is already seriously mooted is a happy augury of the earnestness with which the Anglo-Indian community, official and non-official, is addressing itself to the service of India and the East.

In the course of a stimulating and courageous speech, given from the chair at the annual public missionary meeting in Kodaikanal, Mr. Mayhew, who is well known in the Madras Presidency, referred to the widespread belief that the average English official in India does not care for religion, and insisted that it is largely erroneous. The stern necessity of a neutral attitude towards religion on the part of Government has combined with the Englishman's inveterate reticence on the subject of his own religious convictions and experience to produce an impression that the official classes are indifferent to Christianity. "Such an idea is undoubtedly false. Individuals may be indifferent or agnostic; but there are others who are loyal to the faith and strongly imbued with its principles,

whom we cannot justly class with the indifferent. It is the more to be desired, therefore, that such men should follow the counsel given, and strikingly exemplified, by Mr. Mayhew, and make the most of every opportunity afforded them, in an unofficial capacity, of showing their deep sympathy with the aims and work of the Christian Church. It would greatly encourage the missionaries, it would remove a dangerous misconception from the mind of the Indian public, and it would promote such a general sympathy of those who are working in various ways for the uplifting of India as would very materially further the object they all have at heart.

LITERARY NOTICES AND NOTES.

Suggestion in Education. By M. W. Keatinge, M. A., Reader in Education in the University of Oxford. London; Adam and Charles Black; 1907. Price 4*s.* 6*d.* net.

A SUGGESTIVE teacher is the teacher that counts. Is it possible to learn the conditions of suggestion? Mr. Keatinge believes that it is, and he devotes this book of two hundred pages to an analysis of the conditions of suggestion, and the consideration of its importance.

His analysis begins with a description of cases of hypnotic suggestion. People who are hypnotized accept uncritically an idea that has been suggested to them. Contrarient ideas are completely or partially inhibited. A suggestion made to one during hypnosis frequently takes effect in the waking state, but in such a case the subject regards the idea as originating in himself. In ordinary waking consciousness an idea is suggestive in so far as the train of association which it initiates is partial, *i.e.*, in so far as possible inhibitory ideas can be disregarded or overcome. The result of experimental study in suggestion goes to show that if the suggestion be made directly, and if it arouse contrarient ideas, it is the very worst form of suggestion that can be made, unless at the same time so much emotion is aroused that the contrarient ideas are inhibited.

A suggestive idea, then, is one which renders ineffective critical or inhibitory ideas. What is it that gives liveliness and energy to an idea? First, massiveness: hence the objection to all snippety reading. Secondly prominence. Thirdly, response to expectation: hence the need for correlation in study. Fourthly, meaning: every pupil must feel that there is some real value in the ideas he is imbibing.

As a suggestive idea is an energetic idea and something more, it must possess all the characteristics given above. But further it must be introduced by one who inspires trust and speaks with authority.

If it arouses strong opposing thoughts its suggestiveness is gone. The best way to stop these is to introduce the idea gradually, and as far as possible indirectly. If it is thus introduced and lies latent for some time, there is every chance that the pupil will look upon it as originating with himself. Mr. Keatinge is a strong believer in a teacher's reserve and inscrutability, coupled with a distinct power to inspire awe. If a teacher has the ability to suggest ideas to his boys, this ability soon makes itself felt, for some boys begin to imitate their teacher, and then other boys begin to imitate them.

To nearly every teacher, says Mr. Keatinge, there comes a time when he asks himself, "Can the subject I am teaching have any effect on my pupil's character and conduct?" This raises the question as to how character is to be affected. If character is largely a matter of organisation and parentage then education is for the most part a physiological act, and that is what some writers maintain. If these writers are correct it is a doctor who is needed in the class-room, not a teacher. But if character is essentially will, "a habit of reasoned action which is so stable that it can be conceived of as functioning uniformly under varying conditions," then the educator has a place. For he can implant ideas, and ideas affect the direction of the will. His ideas can vitalise the desirable impulses which exist in every pupil, and rob the undesirable ones of all chance of functioning.

But by what method shall ideas be implanted if they are so to influence impulse? First, it is urged, by clear demonstration: but even the clearest demonstration often fails to have the slightest effect upon conduct. Secondly by heurism: but this requires an inexhaustible fund of curiosity in children, and an infinite amount of time. Thirdly by suggestion. In the combination of all three lies the surest method, for this is the method that secures the introduction in the most satisfactory way of "the ideas that will produce interests, enthusiasms, and noble passions."

What then shall we say in answer to the question—Is it possible for the teacher to increase the mental powers of his pupil? That it is not possible, in the sense that any teacher can make something out of nothing; but that it is possible in the sense that the teacher can enrich the content of his pupil's mind by introducing new meanings. Furthermore, he can drill the nervous system by habit, and the nervous system thus drilled becomes a valuable ally of the mental life. The enrichment thus achieved bears no exact correspondence to the hours of actual teaching, for ideas implanted grow subconsciously. It is in this development of value that the mental powers of the pupil are increased by the teacher.

Such, in outline, is the argument of Mr. Keatinge's book. It is a full and interesting exposition of the thesis *that the chief aim of the teacher is to implant ideas that will tell.* The teacher who wishes to do this must seek not so much to inculcate them directly as rather to suggest them in such a way that opposing ideas will not be aroused, while the ideas of value will be welcomed almost before they are recognised. The "subconscious," as Mr. Keatinge develops the notion in relation to teaching, becomes transformed from the conception of a psychological rag-bag to that of an educational principle of the highest value, on which perhaps too little stress has been placed in the past.

Three School Histories of India.

WE have before us three small books which are intended for the use of High Schools in India. The first is *A Narrative of Indian History* by J. C. Allen, published by Longmans, Green and Co.; and the other two are *Ancient India* and *Modern India* by S. Satyamurti, B.A. Mr. Allen's book enjoys the advantages of being brought out by a great English firm, and in its get-up it is all that a school-book ought to be. It is illustrated by several excellent maps, and by pictures and portraits of places and persons of historical interest. The accuracy and scholarship, however, of the *Narrative* are less to be commended. It is perhaps too much to expect that the writer of an elementary text-book shall be an expert in his subject, but we may reasonably look for good general knowledge and acquaintance with the best available English literature dealing with it. Mr. Allen's book does not inspire us with the feeling that he has read widely or with discrimination in Indian history. How could any one with an intelligent appreciation of the meaning of his terms write two such sentences as the following?—"The British, Hindus and other nations are Aryan people." "Their (the Indo-Aryans') language was Prakrit, in which they composed songs and hymns." Nor, coming to the much easier modern period in which the historian's embarrassment is an abundance of material, do we find the writing much more satisfactory. Bahadur Shah died nearly twenty years before Akbar came to the throne and therefore cannot have given that great Emperor much trouble or anxiety. Salabat Jang was not the son of Mazaffar Jang, and no one who had read Orme or Wilks would say that Siraj-ud-daula was put to death "by the order" of Mir Jafar, or that Haidar Ali "attacked" Eyre Coote at Porto Novo. These are just the expressions which the careful historian would avoid as least representative of what actually took place.

The spelling of Indian names in school histories is a matter which

needs far more care than it has yet received. Recent books show a great improvement, but Mr. Allen lags behind still. He keeps the wrong and misleading "Suraj-ud-daula" and Fergusson's meaningless "Kait Iswara." The book is not provided with an Index. However moderate may be our standard for the compiling of school text-books, we think we have a right to better workmanship than is displayed here.

Mr. Satyamurti's two little books manifestly have not had the advantages of being issued by a London house. They bear many of the marks of the careless or ignorant Madras compositor. When, however, we find such forms as "Napolean," "seige," "beseiged," not once but many times, we are inclined to suspect more than the printer and proof-reader. These are blemishes that Mr. Satyamurti should remove at once. The plague of bad spelling in Indian schools needs no reinforcement from text-books.

Mr. Satyamurti writes clearly and well, but probably his style will be found too hard by many Matriculation students; and his extensive use of quotations will not help them out. It is evident that the writer has consulted and followed many good authorities and what he says on the political and social development of the epochs he deals with appears to us to be generally sound and true. When he comes to describe military operations, his touch becomes uncertain. For example, what conceivable method of investment or bombardment is intended by the following?—"The guns of the Bombay column were put up against the western angle of the Fort (Seeringapatam *sic*)." We fail to recognise any feature of the Battle of Assai in "The Mahratta guns opened fire, but they were silenced by the charge of the native cavalry of the English. Suddenly the English infantry advanced and the Mahrattas were chased from the field with enormous losses." Certainly this is not the way one would seek to reproduce in two or three strokes of the pen the vivid and masterly picture drawn by the victorious General himself.

The Vaishnavite Reformers of India: Critical Sketches of their Lives and Writings. By T. Rajagopalachariar, M.A., B.L. Madras; G. A. Natesan; 1909. Price Re 1.

THIS little book consists of seven essays reprinted from the *Indian Review*. Taken together they give a fairly connected account of South Indian Vaishnavism, with a single essay on that of the North, as represented by Chaitanya. The "reformer" dealt with in most detail is Ramanuja. After an account of his life the author has a supplementary chapter on the philosophy of the Visishtadwaita, and devotes

the next two essays to the lives of the founders—Vedanta Desika and Manavala Maha Muni—of the rival schools into which his followers became divided. The author's point of view is of course that of a devout Vaishnavite. That he belongs to the Vadagalai school is obvious from the criticism to which he subjects the doctrines and practices of the Tengalais, more especially the tendency (not too obvious in modern representatives of the schools) to ignore caste distinction. This tendency, which he finds more markedly among the followers of Chaitanya in the North, he deplores; but is it not clear that so far as this is concerned, it is the Vadagalais who have departed from the teaching of Ramanuja?

The sketches are said to be "critical." Critical in the Western sense of the word they are not; yet they contrast favourably with the absolutely uncritical treatment of the lives of the sages with which we are familiar, and as an attempt in the direction of critical treatment they are to be welcomed. But is "reformer" the word which best describes Nathamuni and the others who form the subjects of the sketches? They were devotees, expositors, debaters, missionaries, rather than reformers. One word more in the way of criticism. We hope that if another edition is called for proper names and transliterated words will be printed with diacritical marks. Readers cannot be expected to know whether a vowel is long or short, or a consonant cerebral or dental.

Business Companion: being an Exposition of Mercantile Terms, Phrases, Clauses and Abbreviations, with Specimens of Business Forms. Compiled by T. C. Ranganatha Row, Manager, 'The Wednesday Review;' Superintendent, the Central School of Commerce; Director and Auditor of two Joint Stock Banks, Trichinopoly. The Central School of Commerce, Teppakulam. Price Re. 1 As. 8.

THIS book makes no claim to be either original or exhaustive, but it is a distinctly useful Commercial Dictionary, on a small scale, for persons unfamiliar with the technical terms of business. The definitions, which are alphabetically arranged, are generally lucid and sometimes give so full an account of the use of a term as to deserve a more pretentious name than 'definition.' It may seem unfair to complain of omissions within the narrow limits of 137 pages of fairly large type, but in some cases the space might have been used to more advantage. We fail to see the need for including in a book like this definitions of such every day terms as, *e.g.*, 'umpire' and 'red letter day,' and space economized by omitting these and other superfluities

might have been turned to good account in the case of other terms which are insufficiently expounded. Two lines of explanation is surely a very scrimp allowance to the word 'Call,' and the definition of 'Special Commerce' would have been made much more intelligible if a few words had been added pointing the contrast with the correlative term '*General* Commerce.' We have noticed one instance where brevity is carried to the point of inaccuracy. 'Specie Point' is defined as 'the price above the par of exchange at which it is cheaper to transmit bullion than to buy bills:'—but this is only one of the specie points.

At p. 139 there begins a long list of business abbreviations with their meanings, and to this there is appended a large and useful collection of specimens of business forms.

Tales of Wonder, selected from Nathaniel Hawthorne.
Folk-Stories, by the Brothers Grimm: with Introduction by John Ruskin.

London; A. and C. Black; 1909. Price 6*d.* each.

SEVERAL of *Black's Supplementary Readers* have already been noticed in the *Magazine.* These two new members are added to the Intermediate and Junior series respectively, and should be useful for school work. The Hawthorne has a few notes added, and a page of composition exercises. They are both well suited to Indian readers and deserve to be widely used.

Lettres de mon Moulin. By Alphonse Daudet. Edited by G. H. Clarke, M.A. *Jack (Part II—Indret).* By Alphonse Daudet. Adapted and edited by Edward C. Goldberg, M.A. London; Macmillan and Co., Ltd.; 1909. Price 2*s.* 6*d.* each.

THE present generation is much more kindly equipped for its excursions into modern languages than were the scholars of the seventies and the eighties. These careful editions, with their notes, their three-fold appendices for training in vocabulary, grammar and idiom, and translation, certainly offer many advantages to the student. For those who are at a stage to profit by the "Advanced Series" of the Macmillan-Siepmann handbooks, this pair may be recommended. Daudet's style and personality give to the works an attractiveness of their own.

Junior Relief Atlas. London; Relfe Bros., Ltd. Price 8*d.* net.

THIS is a useful and inexpensive atlas, containing forty-eight maps and diagrams in colour, with a copious index. The United King-

dom, India, and South Africa, on a larger scale, the principal countries of Europe on a somewhat smaller scale, and all the continents, are reproduced in the ordinary map style, and also in diagrams in relief. A few well-chosen examples to illustrate geographical terms, the application of plans and maps, and the like, complete a very serviceable little book.

German and English Vocabularies. London; Relfe Bros., Ltd. Price, 2*d.* and 3*d.*

THE series as a whole is similar to the French Vocabularies previously noticed, and can claim the same general recommendation. Several points, however, call for correction or supplement. The readers should be, from the first, accustomed to the use of the *polite* forms of address. *Gehe zu Bett*, *Stehe auf*, etc. (Voc. 1, ii.), set snares for the foreigner in Germany. *Stehen*, again, given in Voc. 3, xiii. as like *geben*, is misleading. There is nothing in Voc. 3, nor in the fuller treatment of certain verbs in Voc. 4, to warn the unwary that *stehen* goes on to use the form *stand*. Provided, however, that a good grammar were used as the first authority, these little books could be made very useful.

LITERARY NOTES.

MR. J. WIGHT DUFF has just published through Messrs. Unwin *A Literary History of Rome from the Origin to the Close of the Golden Age.* His main contention is that Roman literature is by no means merely a reflection of Greek literature and Greek influence upon Rome, but has essentially Roman characteristics. The *Times* reviewer writes of the work in these words:—"His treatise, full and erudite yet everywhere human and interesting, cannot fail to deepen in its readers the sense of the continuity of literature, and the relation of literature to life, and the debt of the modern world to Rome."

Memories of Sixty Years at Eton, Cambridge and elsewhere is an autobiography of Mr. Oscar Browning. Mr. Browning seems to have had a talent for meeting great celebrities, and his life is largely a record of his intercourse with them. One story of the poet Browning is worth repeating. "It was well known to the world that John Stuart Mill was one of the first to make known to the world the genius of Tennyson, and that he did so in an article published in the *London Depository*, then edited by Fox, a well-known patron of letters. Mill showed similar acuteness in discovering Browning's first poem, *Pauline*, surreptitiously printed by him at Richmond, and he desired to review it favourably in Fox's magazine, but he received an answer that it had

already been noticed in a previous number. Upon a close examination he found at the end of a half-column the two words 'Pauline—balderdash.' The explanation was that a single line was required to complete the page, and the editor taking up the first book on which he could lay his hand, and thinking it insignificant and pretentious, described it as I have stated above. Browning declared that by this accident his public recognition had been delayed for twenty years."

THE above reference to John Stuart Mill reminds us that Messrs. Longmans have just published two volumes of his letters, at twenty-one shillings net. It is curious how little interest the letters have awakened. "From first to last," says the *Times*, "they are highly wrought; there are no wayward touches, no unguarded expressions—one might say no humanising, redeeming faults." This lack of spontaneity is manifestly the outstanding impression made on the majority of readers.

MESSRS. GEORGE ALLEN AND SONS are about to publish a new series which aims at giving a full and up-to-date description of British interests, resources, and life throughout the Empire. Each book will describe the natural, commercial and social features, and will give an account of the rise and growth of some one British possession. Two of these are already announced, the one on Canada by His Grace the Duke of Argyll, and the other on India by Sir J. D. Rees. Each volume will be published at six shillings net.

MRS. HUMPHRY WARD'S *Canadian Born* promises to be one of the most successful of her publications. The Second Impression is already published, and it has been welcomed with a chorus of praise. The charm of Canada has probably never been so effectively described.

ADMIRERS of Björnstjerne Björnson will find a highly appreciative review of the great Norwegian writer in a recent number of the *Athenaeum*. It is contributed by Mr. William Archer, who knows his writings as few know them. Mr. Archer writes as follows:—"European literature has sustained no such loss since the death of Victor Hugo. Greater men there have been in this department and in that, but none that was a master in so many fields, none that lavished his genius so inexhaustibly in the service of his country and of humanity. Novelist, dramatist, lyrist, politician, controversialist, orator, he was in everything abundant, in everything superb. His works, no doubt, are uneven in merit, for a stern self-criticism was

foreign to his temperament, but he did nothing poor or petty, nothing that does not bear the stamp of a great creative originality. His prodigious energy, in whatever direction expended, was always the energy of genius."

IT has been customary of late to assume as proved the theory that the religion and culture of Israel were largely the product of Babylonia. It has been generally believed that the similarities of the stories in Genesis and those of Babylonian origin argued a Babylonian source. 'J. O.' in the *British Weekly* reviews a recent book by Professor Clay, now of Yale, one of the most painstaking and independent of cuneiform scholars. Professor Clay argues, and with considerable force, that the very reverse is the truth. "He denies, practically *in toto*, the influence of Babylonia on Israelitish culture and religion, and traces the origin of the myths which are most relied on to establish the relation to another source—the land of Amurru, that is, Syria and Palestine, from which came the Semitic Babylonians themselves." Babylonia is thus dependent on the Western Semites, and not the Western Semites on Babylonia, and according to Mr. Clay there is no evidence of Babylonian culture down to the eighth century.

A WORK which should prove of great value will be issued at an early date—the Reports of the World's Missionary Conference, held in Edinburgh during the present month. It is proposed to issue the Reports of the eight commissions that have been at work for a year and a half in nine volumes. The whole work is or was offered to subscribers at the small price of thirteen shillings. The special subscription price, however, closes on 23rd June. The list of names of the men who have taken part in the preparation of the Reports is altogether unique, and contains a large number of the leading thinkers of the day.

THE *Bookman* devotes its May number largely to a sketch of Mr. G. K. Chesterton. Perhaps the most interesting fact in the sketch is the reminder that Mr. Chesterton is only thirty-six years old. His personality has been so pronounced in recent years that it is difficult to believe that he is now only approaching his prime.

EVERYMAN'S LIBRARY has now reached its four hundred and fiftieth volume and it aims at reaching a thousand. Doubtless it will contain some volumes that might well have been omitted, but after all deductions are made it will be a collection probably unrivalled in the history of publication.

The Affair at the Inn, by Kate Douglas Wiggin and three others, is now published at a shilling, and will doubtless in this cheap form attract a wide public. It appeared first in 1904, and was seen at once to have the lightness of touch so characteristic of Mrs. Wiggin's writings. It is true it is only in part her work, but her spirit pervades the whole book.

AMONG Mr. Murray's recent books are Mr. Roosevelt's account of his travels and experiences in Africa, and Sir Bampfylde Fuller's *Studies of Indian Life and Sentiment.*

LAST year, according to the *Athenaeum*, King Edward gave his consent to the preparation of a historical work dealing with his own personality and the period covered by his lifetime, the editor being Sir Richard Holmes, for thirty-six years librarian at Windsor Castle. The work is almost completed.

SCIENCE NOTES.

THE famous bacteriologist, Dr. Robert Koch, died at Baden-Baden on 28th May. In 1880 he discovered a method of colouring microscopical preparations, by means of which he isolated the tubercle bacillus, and produced tuberculosis by its inoculation in animals. Three years later he discovered the bacillus of cholera, called the "comma" bacillus because of its resemblance to the punctuation mark. His name is, however, best known for his discovery in 1890 of the phthisis germ in man, and his attempt to cure the disease by means of a lymph, called tuberculin. The newspapers described the lymph as a certain cure, and sufferers thronged to Berlin to be inoculated. General disappointment followed, as the lymph was found to be useless, if not harmful; but Dr. Koch was in no way to blame for this, as he had repeatedly announced that he only thought it might prove a cure. In 1901 he started a controversy by publishing a paper, in which he maintained that tuberculosis could not be transmitted from men to cattle or *vice versa.* A Royal Commission was appointed to investigate the subject, and came to the conclusion that tuberculosis in cattle was a source of danger to mankind, especially to children. At the same time, it is generally admitted that Dr. Koch was right in his main contention that the chief source of danger was infection from other human beings who had contracted the disease. It is, indeed, in this discovery that phthisis is an infectious disease due to bacilli that his chief contribution to human welfare consists. Formerly, consumption, as it was popularly called, was regarded as an incurable disease,

which was transmitted from parent to child. Dr. Koch found that it was not a hereditary, but an infectious disease, the infection coming usually from bacilli coughed up by those suffering from the disease. Patients used to be kept in warm, stuffy rooms, because they were thought to be too weak to stand the cold. Dr. Koch showed that this was just the kind of atmosphere to stimulate the growth of the bacilli, while, on the other hand, pure, dry air proved fatal to them. What is known as the open-air cure was accordingly introduced, and by living day and night in fresh air in a dry climate and nourishing the body with suitable food thousands of people have been cured of what was, before Dr. Koch's discoveries, regarded as an incurable disease.

THE method of restoring animation in the apparently drowned, which was devised by Professor Schäfer, of Edinburgh, was recently adopted for use by the London Police. At the request of the chief surgeon of the force, the Royal Society of Medicine some time ago appointed a committee to consider which of the various methods that had been introduced was the best. The committee, which was presided over by Sir William Church, decided that the Schäfer method was better than either the Silvester method or that of Dr. Marshall Hall. They found it was to be preferred because of its greater simplicity, the directions for making use of it being less capable of being misunderstood, as well as its being available under a variety of circumstances and, above all, able to be carried out by a single person. They also found that there was less risk of internal injury from pressure exerted according to Professor Schäfer's directions than by the Silvester system.

THE Canadian Government is about to despatch an expedition under Captain J. E. Bernier for an extended survey of the Arctic islands to the north of the North American mainland. Captain Bernier has already made two cruises among these islands and formally proclaimed their annexation to Canada. He believes that he could have completed the North-West Passage last year, had his instructions permitted, and one proposal is that he should now attempt this. It is suggested that by means of a modern ice-breaker of the Yermak type a passage might be kept open for a few weeks in the year, and that the great saving of distance in the voyage to the Far East would justify the expense The other proposal is that Captain Bernier should attempt to reach Crocker Land, the new land to the north-west of Grant Land, which was sighted by Commander Peary in 1906, and which is the most northerly known land in the world. The exploration of this land would be of great geographical interest.

A NEW insecticide has been found by Mr. Maxwell-Lefroy, the entomologist at Pusa, which should prove very useful to those who grow the more valuable permanent crops, fruit-trees or vegetable crops. The insecticide which is now used in England and America is lead arsenate, but there are serious objections to its use in India. It is an irritant cattle and human poison, and it decomposes, owing partly to the high temperatures, forming soluble arsenic which poisons the plant at once. Mr. Maxwell-Lefroy started a series of experiments four years ago, and tested substances of all sorts, mineral compounds, salts, organic compounds, alkalies, etc., in order to find a suitable insecticide. He aimed at finding one which would be (*a*) insoluble in water, or rain washes it off, (*b*) cheap, (*c*) stable and not apt to decompose into compounds that poison the leaf. Iodoform, for example, is very deadly, but is out of the question for use on a large scale.

THE substance which Mr. Maxwell-Lefroy found to meet all requirements best was lead chromate. "It is easily made in paste form; it is yellow and can be easily seen on a sprayed plant; it is extremely insoluble; soluble chromates do not poison plants to the extent arsenic does, so even were it to decompose, it would not be injurious; it does not decompose on a leaf; it is not easily washed off; it contains no arsenic." If two ounces of lead nitrate are dissolved in a kerosine tin of water (four gallons) and one ounce of potassium bichromate in another, and the two solutions mixed, a mixture is obtained of a suitable strength for spraying on plants. Mr. Maxwell-Lefroy says that the potassium nitrate, which is also formed in the mixture, may be neglected. He recommends the use of a hand sprayer, the two solutions being mixed in the machine. He adds that to protect a plant on which a caterpillar specially feeds an "insecticide" must be used, but when dealing with a grasshopper or beetle which is not restricted to it a "deterrent," such as copper sulphide, is sufficient.

THE accounts of Halley's Comet which appear in the Home papers describe it as a somewhat disappointing spectacle. This was certainly not our experience in India, the comet presenting for some mornings before its transit a most magnificent appearance, with its tail extending nearly half-way across the sky. The reason for this difference is to be found in the fact that just as the twilight is much shorter in the tropics than in northern latitudes so also is the dawn. The darkness of the sky till shortly before sunrise enabled us to see the comet very distinctly. It was very noticeable how quickly the comet faded from view when the dawn began to appear.

THE prediction of the time of the transit of Halley's Comet which was made by Messrs. Cowell and Crommelin was very closely verified, for it took place within an hour of the time they assigned to it. This slight discrepancy we believe to be due to their not having allowed for the attraction of Venus. In their calculations they neglected this, as they knew the effect would be very slight and they had not time to work it out. The method they employed was somewhat different from previous investigators. Instead of finding the path of the comet as determined by the sun alone and then allowing for the perturbations produced by the planets, they traced out step by step the path described by the comet under the combined influence of the sun and planets. The data from which they started were the positions of the comet on 16th and 18th November, 1835. They then calculated the attractive forces on 18th November and found the position of the comet on 20th November. In this way by steps of two days when the comet was near the sun and its position was changing rapidly, and by larger and larger steps when it was further away they pieced its path together from 1835 to 1910.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

No fewer than three of the articles in the May number are devoted to the question that dominates English politics at the present time—the question of the relation of the Houses of Parliament. The opening article, which is unsigned, on *The Opportunity of the King*, is so completely 'dated' by the death of our late Sovereign that it may be passed over.

In the second, Professor J. H. Morgan deals with the general question of the history and function of Second Chambers, confining himself, however, to the Constitutions of the English-speaking world. From the large number of bi-cameral legislatures in existence, it might appear, Professor Morgan says, that they correspond to some deep-seated necessity in political society. Investigation shows, however, that the bi-cameral system owes its existence in different places to widely differing causes, and that the reasons by which it is supported in one country would often be fatal to its pretensions in another. Second chambers are frequently but not necessarily a relic of feudalism. Those of some British Colonies are historically merely the old executive councils of Crown Colonies transformed into second chambers by the grant of representative government, while those of some of the American States are the direct descendants of the old chartered companies. And as regards function, Professor Morgan

says, the conception of the English House of Lords as a check on the legislative activities of the House of Commons is a purely nineteenth century one.

Dealing with the history of Second Chamber Government in the British Colonies, Professor Morgan says that a hundred and fifty years ago these Colonies presented an almost uniform type of government—Governor, nominee Council, and elective Assembly—the Council being an executive body with legislative functions somewhat like those of the English Privy Council in its earlier days. The statesmen who granted self-government to the Colonies hoped that the executive of each Colony would remain a body of civil servants appointed by the Governor; and for a long time English statesmen of both parties contemplated using a nominee second chamber as an Imperial check on the representative Chamber. But the Colonies had their own views of the matter, and to-day there are considerable differences in the second chambers which exist and also in the conventions which govern the relations of Upper and Lower Houses. Where second chambers exist they are either elective or nominee, and where they are nominee, nominations may be for life or for a term of years. Generally speaking, Professor Morgan says, the tendency has been to substitute election for nomination, and nomination for a term of years for nomination for life; and generally speaking, the powers of second chambers which are elective are greater than those of second chambers which are nominee. In many cases provision has been made for preventing deadlocks between the two Houses.

Professor Morgan in conclusion discusses briefly the function of the second chamber in the Constitution of the South African Union, the Constitution of the Australian Commonwealth, and the Federal and State system of America. He says it would be a mistake to suppose that the adoption of a bi-cameral system in the Constitution of the South African Union represents any profound belief in the abstract virtues of the system as a check on a 'popular' House. In regard to the Australian Commonwealth he says the experience of the first nine years would seem to show that the High Court rather than the Senate will be the guardian of State rights. In America 'Senators' and 'Representatives' have come to be distinguishable in little more than name; and the State Senates are no longer regarded or trusted as checks upon the Houses of Representatives. 'The theory of popular, as distinct from Parliamentary sovereignty, has been developed at the expense, not of one chamber but of both, and has found expression in amendments of the written Constitutions which, by their increasing length and explicitness, are for ever narrowing the scope of the legislative activity of the

two Chambers until in many States the Referendum is the recognised agent not only of "Constitutional" but even of ordinary legislation.'

In the third article on the question Mr. Harold Spender puts the case for single chamber government with a considerable amount of skill. It is perhaps the most remarkable feature of the present controversy, he says, that the fight is being conducted within a very definite ring fence. Both the great parties seem to hold as a fundamental belief that two chambers are necessary to the proper government of a modern community. This, however, does not touch the question of the British House of Lords. For the case against it, Mr. Spender says, would be just as strong as it is even if double-chamber government were an axiom of political thought. Among all the second chambers of the world there is no distant parallel to the British House of Lords.

While the arguments that may be used against the British House of Lords are not necessarily valid against second chambers generally, Mr. Spender maintains that the existence of second chambers is not justified by the experience of the world. In all great democratic communities, he says, the second chambers have become centres of obstruction if not of actual corruption. The only case in which there is, in his opinion, any strong argument for a second chamber, is that of a great federal community like the German Empire. In such a case, he thinks, the separate states seem to require some representation distinct and apart from the population at large. In a case like this the great powers of self-government possessed by the states are a safeguard against the second chamber's becoming the worst bulwark of narrow vested interests and privileges. Only on such a basis does Mr. Spender think that Britain can have a second chamber of any real value to the government of the Empire. Those, he says, who are filled with the dream of an elective Upper House as a substitute for the present House of Lords are fashioning greater trouble for themselves. The British people, he thinks, will probably find the solution of the Lords' question by leaving the Lords in the gilded chamber, as they have left the King on the throne, while at the same time depriving the Lords of their veto as they have practically done in the case of the Crown.

Mr. Edmund Gosse contributes an interesting sketch of the career and work of Melchior de Vogüé, who returning to Paris from a diplomatic career in Russia introduced his countrymen to a school of realist writers who were not less serious and thorough than Zola but who believed that literature must have a moral purpose. De Vogüé's articles

on the Russian novel appeared in the *Revue des Deux Mondes* at a time when the naturalistic theory of fiction, pushed to extremities by Zola and his disciples, had begun to pall on their admirers, and when France was ready to listen to a new voice; and his volume *Le Roman Russe*, published in 1886, was perhaps, Mr. Gosse says, the most epoch-making single volume of criticism issued in France during our time. At a time when weariness and emptiness had fallen upon the fields of literature de Vogüé called down once more upon them the dews of virtue and beauty; and to him is due the reappearance of mystery and illusion in French imaginative literature. 'He is worthy of honour and attention because, in a dark hour, he stood out for loyalty, for religion, for hope and consolation.'

MR. LAJPAT RAI contributes an article on *The Arya Samaj, its Aims and Teachings.* He gives a brief account of the religious beliefs and ritual of the Samaj, its social aims, educational ideals, organization, religious, educational and philanthropic work; and deals at some length with its alleged political tendencies. He maintains that the Arya Samaj has no political designs, and that as at present constituted it has every reason to be non-political. 'As a reforming agency, whose reforms are bitterly opposed by the orthodox Hindu community, it stands in great need of the moral support of a Government pledged to religious neutrality and representing a nation which cherishes the highest ideals of religious freedom. It is the spirit of self-help, self-reliance, and independent constructive work among its members which has aroused against the Arya Samaj the suspicion of the bureaucracy, and threatens to bring down upon it the wrath of that powerful body.' This explanation of the disabilities under which the Samaj labours is hardly convincing.

MRS. EMILY JAMES PUTNAM gives an account of *The Roman Lady* and her place in society. Though the Roman lady was theoretically in the same position as the Greek lady, she was practically a different species. The Roman matron of all periods enjoyed personal freedom, entertained her husband's guests, had a voice in his affairs, managed his house, and came and went as she pleased. Public speaking had no terrors for the Roman lady, and business on a large scale sometimes provided an outlet for her energies. But the great field for her activity was the exertion of her personal influence and the development of her power in political and social intrigue.

DR. DILLON devotes the whole of his article on *Foreign Affairs* to the question of Finland's relation to Russia; Mr. P. H. Cowell writes in a rather uninteresting manner on *Halley's Comet*; and Mr. Hugh

F. Platt gives a short account of a work called *Octavius*, which is generally considered to be the earliest Latin writing in defence of Christianity.

THE NINETEENTH CENTURY.

THE May issue suffers considerably through the inevitable interval which has to elapse before it reaches Indian readers, for it gives the place of honour to a symposium on *The Political Situation* and the said situation has been so vitally affected by the subsequent grievous event of King Edward's death that estimates formed before the thunderbolt fell are now wholly out of date. We will therefore do no more than indicate the general character of the symposium by quoting the titles by which the several writers distinguish their contributions. (1) *The Constitutional 'Sham Fight'* by the Earl of Dunraven; (2) *On the Brink of an Abyss* by Professor Dicey; (3) *The Possibilities of Compromise* by Harold Cox; (4) *The Constitutional 'Crisis'* by Lord Ribblesdale. In the last case the inverted commas are significant of his lordship's absence of anxiety and his playful mockery of the 'heroics' indulged in in certain quarters.

Unfortunately there are several other items in the table of contents which must also be passed over with bare mention because they neither provoke discussion nor lend themselves to summary. *Our Masters* is the title chosen by Mr. W. S. Lilly for a sketch of what appears to be a very interesting and frank 'History of the Irish Parliamentary Party' by Mr. O'Donnell which Messrs. Longmans have just published. The book shows up the party as it has been since the date of the rise of Parnell in a most unfavourable light; and these gentlemen, says Mr. Lilly, are, through the accidents of the British party system, 'our masters.' Mr. Herbert Ives gives a detailed account of *The Trial of William Blake for High Treason* with lengthy quotations from the legal documents of the case, and points out that many of the proper names occurring in Blake's 'Jerusalem' serve no other purpose than that of venting that genius's spleen against the persons who appeared against him at the trial. Mr. Joseph H. Long continues his *Epochs of Japan*, a summary of Japanese history which begins with the mythological period and is written with a special eye to the needs of intending visitors to the Japanese Exhibition in London. In *Shakespeare in Warwickshire* Miss Rose G. Kingsley shows by a great variety of instances how much light Shakespeare students might derive from a better knowledge of the country-side and of the still surviving dialectal peculiarities of that country. Mr. Mallock's article in the March issue on *The Possibilities of an Income-Tax according to the Scheme of Pitt* has called forth replies from Mr. A. L. Bowley and Mr. Chiozza Money. At the hands of the

latter gentleman especially Mr. Mallock suffers severely. To this list of articles mentioned without comment we add Saint Nihal Singh's *The Submerged Half in India*—a description of the position of the weaker sex in this land—because it is written for British readers and contains no information that is not common property here and nothing that is distinctive by way of comment.

As was to be expected Sir Edmund Cox's extraordinary article on England and Germany, on which we commented somewhat severely in our last issue, has provoked a strong rejoinder. It comes from the pen of Dr. Thomas Hodgkin, and in the narrow space of four pages disposes completely, we think, of Sir Edmund's case. Our readers will remember that the latter recommended that Britain should immediately present Germany with an ultimatum, telling her that unless she at once stopped her naval extension we should take advantage of our still existing naval preponderance to sink every battleship and cruiser she possessed. This counsel was supported by a prediction that Germany would perforce submit to such an ultimatum without firing a shot, because, in presenting it, Britain would unquestionably have the support of the whole of Europe except Austria. How much wiser, then, it was contended, would such a step be than the continuance of the present competition in naval expenditure, so ruinous to the real well-being of both countries! This drastic remedy for an admittedly grave situation is attacked by Dr. Hodgkin as at once a gigantic blunder and an unpardonable crime. It would be a blunder of the grossest kind, first, because it is absurd to suppose that two such powers as Germany and Austria would submit, without firing a shot, to so insolent an ultimatum; secondly, because the assumption of general European support is as precarious as that which lured Napoleon III. to his doom; thirdly, because the policy must inevitably fail in its professed object, the reduction of our national expenditure; for the war which this ultimatum would provoke would add at least £500,000,000 to our national debt, and the deadly enmity which our success would create would necessitate a permanent increase in the rate of our naval and military outlay. The proposed remedy would also be a grave national crime. We are asked to call Germany to account and to destroy perhaps a hundred thousand of her people because she has committed the offence of building a large navy. But if that is a ground of offence, surely we ourselves are the worst offenders! Would not a confederacy of naval powers have equal right to say to us, 'We are tired of Britannia's arrogant pretensions to rule the waves. Cut down your navy at once to the level of the navy of Spain, or we will sink every battleship and cruiser that you possess'? Even if we were hopelessly outnumbered, should we not

resist such a summons to the last drop of our blood, and should we not feel that our cause was just and that, in issuing such an ultimatum, the confederacy was brutally in the wrong? Truly we must marvel that Sir Edmund Cox's article was ever allowed to see the light. As Dr. Hodgkin remarks, the German Navy League could not desire a more splendid advertisement.

TWO articles are of special interest to social students. Mr. Wm. Scott Durrant makes a suggestive and interesting biographical study of Ruskin's development, showing how 'it was the sincere, thorough pursuit of art, the devotion to lofty purpose, the fearless expression of what he felt to be right, and the determination to probe reality to its depths, that turned the connoisseur of pictures into the most soul-stirring and perhaps the most widely influential prophet of our time.' Miss Edith Sellers gives a careful account of a Swiss scheme of *Compulsory Insurance against Unemployment*, proposed in 1898 by Dr. Wassilieff, a Russian medical man then practising in Berne, which was so contrived as to make it an advantage alike to the State, the local authorities, the masters and the men, 'that there should be no throwing up of work, no dismissals.' The scheme is too intricate to be described here but we should like to quote, if it were not too long, the anecdote (or parable?) with which Miss Sellers very happily enforces the case for such insurance. It tells how 'a middle-class man, whose back was almost broken by the burden of rates and taxes he had to bear, once went into the great blast furnace district. There, to his infinite surprise, he found puddlers drinking champagne at their midday meal. It gave a sort of relish to their grub, they said, and livened them up a bit. He found, too, puddlers' wives disporting themselves in velvet, and with feathers a good yard long in their hats. For it was the palmy days of the iron trade, the days when iron-workers were making their £6-10*s*. a week each, and were spending week by week every penny they earned.' We cannot complete the story, but our readers can imagine the man's sentiments at the prospect of the day when the trade-boom would pass and many of those luxurious labourers would come upon the rates; and perhaps they will agree with Miss Sellers that, had there been then in force a scheme of compulsory insurance against unemployment, the ratepayers would not have been the only persons to whom it would have been a real blessing.

THE FORTNIGHTLY REVIEW.

THE May issue contains little of such news as calls for comment in the *Magazine*. Certainly the Editor has suffered it to leave

his hands without reiterating his alarm over Germany's policy and our unpreparedness, and readers will welcome the lull; still nowhere among the articles which deal with political, literary, or general topics is there that which is in any special degree noteworthy.

AMONG the political articles there is one partial exception to this statement, but unfortunately the paper has been divided into two parts and only the first of these appears in this number. The contribution referred to deals with the inner history of the development which was the efficient cause of the Russo-Japanese war. This *Story of the Yalu Concession*, as it is called, has the additional interest of coming to us from the pen of the prime mover in that enterprise, Van Larlarsky. We can do no better than direct attention to an account as satisfactory and complete as is likely to appear in any record of the circumstances leading up to the outbreak of the war.

MR. ARCHIBALD HURD'S article this month is the continuation of his argument that starvation and not invasion is the real peril that will face the United Kingdom on the outbreak of war, and that therefore to agitate for universal service and concentrate interest and expense upon the army of defence is to distract both energy and money from the far more serious necessity of maintaining an efficient navy. It is difficult to see a flaw in his argument that, however effective your army, it is no protection whatever against starvation; against that danger the command of the sea is our only protection. Therefore, having n second line of defence, all our energy and resources must be cc trated upon the one.

MR. SIDNEY BROOKS' argument upon *The Bankruptcy of Liberalism* contains one striking paragraph which, if perhaps rather to strongly expressed, draws attention to the calmness, almost the indifference, with which the British nation is going through some of the most impressive constitutional developments that have taker place in recent history amid incidents that might well be descri ed as arresting. An article on *Ireland between the Parties* is another illustration of ineffective writing in at least one respect. N one who has a real acquaintance with Britons and British policy i likely to exert much influence if he attributes all the merits an statesmanship of his country to one party and all the blunders and failures to the other. There is no complaint here recorded against zeal and loyalty to a party, but we do claim that other qualities than these are necessary to one who is to persuade us what attitude we

ought to adopt. The writer who reveals a bias such as this prejudices his own case and inevitably reduces his audience.

AMONG the general articles that which deals with the American Cheap Magazine seems the most deserving of notice. The writer, Mr. William Archer, refers to those Magazines which cost from five pence to seven pence half-penny and claims for several of the American Magazines of this class a higher degree of excellence than is to be found in the corresponding English periodicals. The value claimed for the American Magazines lies in this—that they have awakened the community to the actual conditions under which certain trades are conducted, and the disgraceful methods and results of certain organizations; but especially in that the articles contributed, besides retaining the interest of the readers, deal in a careful and vigorous fashion with matters which really lead to the education of the citizen. The steady succession of capable, vigorous and practical essays upon subjects of real importance which these magazines diffuse throughout the United States has no parallel in the same class of literature in the United Kingdom. The varied contents list of the English cheap magazine seem calculated to encourage dilettantism.

MR. ARCHIBALD COLQUHOUN'S article on Theodore Roosevelt is good reading. From a level on which he is undisturbed by national or political bias he tells us, not of one 'who is in the front te'- of philosophers or ethical teachers,' but of one whose mic gs, claiming for him no such attributes, are 'characterised li arage, honesty and sincerity, broad-minded common sense a considerable raciness of expression.' By his acts he shows himself to his critic as one 'who is not pre-eminent in statecraft nless it is statecraft to cut Gordian knots with a sword and knock lown opposition with a big stick.' Then Mr. Colquhoun tells about he man himself, about the general condition of things in America hich called for such a man, the course of experience which prepar- him for his work and led him to his present position, how e called forth the admiration and won the hearts of men. That e critic writes with calmness of judgment and temperance of nguage in no way takes from the effect of his essay, or lessens e's appreciation of the attractive personality to whom the Editor in nis Review of Events proposes one great undertaking for which he is conspicuously equipped. That to which Mr. Garvin calls him is to lead public sentiment in the United States and so express the voice of America to the United Kingdom that the bond between the two peoples

now hanging loosely may be so tightened and strengthened as prevent the caprice of parties or the misunderstandings of a mome from causing a rupture.

COLLEGE NOTES.

THE past month has brought the news of the decision of General Assembly of the Church of Scotland to close its College Madras and unite with the bodies already contributing in the supp of the Christian College. Full particulars are not to hand, and detailed arrangements of the changes to be effected locally cannot be announced. But the decisive step has been taken, and is bound result in the strengthening of the College, both by the improvement its financial resources and by the reinforcement of the European st Among other results contemplated is the formation of a new repres tative Board to take the place of the Foreign Mission Committe the United Free Church of Scotland as the Supreme Governing B of the College.

THE following subscriptions to the New Buildings Fund w intimated up to 31st May :—

	Rs.	A.
Amount acknowledged as on 28th February, 1910	63,946	0
Mr. and Mrs. Corley (additional)	100	0
Mr. N. S. Subba Rao	100	0
Mr. A. V. Sundaram	25	0
The Bejan Society (3rd subscription)	20	8
Mr. J. A. Jaganathan	15	0
Mr. N. Govindan (1st subscription)	11	0
Messrs. J. S. Abraham, M. A. Sundara Aiyar, and S. V. Venkatesvara Iyer (additional), each Rs. 10	30	0
Mr. A. V. George	5	0
Per Mr. S. Narayanaswami	5	0
Mr. V. Nagesvaran	3	0
Rs. ..	64,260	8

Of this total there has been received in cash Rs. 61,839-8. Ster subscriptions received to the same date have realised Rs. 1,02, The Bursar desires that all subscriptions promised but not yet be now forwarded to him at the earliest date possible.

METHODIST PUBLISHING HOUSE, MADRAS.